The Missionary Herald

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ASIDE from the usual variety of matter contained in this number of the *Missionary Herald*, we call special attention to two or three articles that are of unusual interest. Do not fail to read Dr. Sibley's account of some of our fellow-citizens in the Philippine Islands, whose homes and character are peculiar but whose kindly reception of our missionary augurs well for the future of the mission. These Bagobos are certainly worth saving. Dr. Edward Riggs's account of Azanta, up among the Caucasus Mountains, will impart new thoughts about Russia. Observe how tact and time are needed in the opening of a new station in North China, as shown by Rev. George D. Wilder. Secretary Barton's stirring words from Spain, in the Foreign Department, and Secretary Patton's brief report of the wonderful Student Volunteer Convention in Rochester, in the Home Department, will bring good cheer to our readers. Note, too, among the Letters from the Missions, the bright light that is shining on the island of Nauru in Micronesia.

Take Notice

IF the rule is to be observed that only good is to be spoken of the dead, the tribute to the late King Leopold, of Belgium, must in large part be one of silence. That he was a man of exceptional ability and force will be freely acknowledged. His uncommon capacity for affairs, together with his long continuance upon the throne, would easily have given him a first place among modern rulers had it not been for his abominable practices alike in his colonial policies and in his private life. It is all the more satisfying to let the mantle of silence cover them, that his successor gives such clear and assuring indication that the hideous abuses of the Congo situation are to be thoroughly reformed. None will applaud his course more earnestly than our missionaries in that part of the world, and there are none upon whom he may more confidently and entirely rely for giving effect to his reform measures.

The Passing of King Leopold

THE skies are growing distinctly brighter throughout almost the whole of the vast inland region of Africa. With the accession to power of Albert I, the new king of Belgium, a situation which had become desperate, and seemingly beyond hope of amendment except by heroic measures, has suddenly cleared. There is every prospect that the Congo Free State is to be no longer a contradiction of terms, but an honest experiment in applying strict justice and broad humanity to the development of African tribal conditions. The outcome in the case of Mr. Sheppard has been not only a diplomatic advantage, but a complete vindication of missionaries against determined attempts to make their protest against the slave trade appear like interference with government affairs. In our West African field under Portuguese rule there are good indications that a like favorable issue will at length be reached. The strictures against Mr. Stover show signs of abating. It is practically assured by the new local governor that he will soon have leave to return to his field, if not to the particular place where he was formerly stationed. When his case has been tried as fairly as that of Mr. Shep-

Brightening Skies in Africa

pard, we are confident that his acquittal of all charges will be as complete.

The Straw Showing a Fair Wind

ONE sign that the centennial year of the American Board is to be a year of advance appears in the fact that subscriptions to the *Missionary Herald* are coming in unusually fast. It looks as though a decided gain would be made in the number of church clubs. The "two for a dollar" plan is also proving popular; both the *Herald* and the *American Missionary* are kept busy forwarding half dollars to each other. The denominational rallies of the Laymen's Missionary Movement Campaign have afforded a fine chance to call attention to the *Missionary Herald* in several Congregational centers. It is noticeable that the number of men's names is increasing on the new lists of church clubs. The "Committee of One Hundred Laymen" proposes to take up the "two for a dollar" offer and promote both the missionary magazines at its meetings.

So we have good hope that one of the aims of the centennial year, namely, the increase of the *Missionary Herald's* subscription list to 20,000, is in a fair way to be attained. Let every present subscriber help to secure another, and if his own subscription is still due for 1910, let him help by a prompt remittance.

And the Almanac, too

THE American Board Almanac for 1910 also is having a phenomenal distribution. It has been called for in larger packages than ever, and is pronounced by old friends and new a wonder for the money. And indeed there is no pecuniary profit in its publication. The cost is barely covered when the entire edition is sold and accounted for. Remittances have been coming in rather slowly so far from those who took the Almanacs to offer them for sale. We shall be glad if they may be disposed of soon and the returns made, so that the Almanac account can be closed in the early part of the year. The American Board appreciates greatly the goodwill and helpfulness of the hundreds of pastors who thus aid in the circulation of this annual. And it believes they are doing true pastoral work in thus promoting foreign missionary interest in the homes of their people.

The Committee of One Hundred in the Role of St. George

THE final element of encouragement in our missionary situation this year, making optimists of us all, is the splendid activity promised by the Committee of One Hundred throughout the country. This committee has been called into existence by the joint action of the Congregational Brotherhood and the seven denominational societies. The Brotherhood has offered its wide influence and its many vital points of contact with our churches for a strenuous effort to bring the entire denomination to the full achievement of the Apportionment Plan. The committee's slogan will be "that two million dollars." Mr. John B. Sleman, the executive secretary of the committee, will center his efforts upon a new campaign among the men of our churches throughout New England. Other denominations will perhaps join in this effort. It will be the aftermath of the Laymen's Movement Campaigns held last autumn in New England. Between thirty and fifty points will be touched. The work will be intensive and directed toward the official boards of our churches rather than toward obtaining large popular gatherings and rallies. In the Middle West Mr. Frank Dyer, secretary of the Brotherhood, is already deep in the preparation of the Laymen's Campaigns in a score of cities; while on the Pacific coast Mr. W. H. Lewis, the Brotherhood president, will take the lead in raising the standard of denominational loyalty and in stirring the churches anew to their responsibility. The practical plans have proved adequate in a score of cities. The opportunity is imminent in our own denomination. Will the laymen of our churches apply these plans to our own denominational crisis and thus

achieve the thing we have been *dreaming* for years past?

The Laymen's Movement

THE Laymen's Missionary Movement keeps up the pace set for it with gratifying steadiness and acceleration. The latest fields to be cultivated are New York and Brooklyn, where for a week, from January 8–16, a round of dinners, meetings, and conferences was pursued with notable effect. Even such huge and preoccupied cities will attend to the subject of foreign missions when a united and determined host of laymen sounds the call. "The Campaign of Seventy Cities" is now about midway in its career, with every promise that it will fulfill its intention. Before long the quickening effects of it should be materially manifested in marked advance upon former years in the scale of contributions and other resources for missionary needs.

Safe Wanted

THE events of the past year have emphasized greatly the necessity of having at the several stations in our Turkish missions safes for the protection of funds and valuable papers under the care of our missionaries. Just now a special appeal comes from Hadjin, that outpost of Central Turkey where mobs and thieves imperil not only the lives of the missionaries, but also their possessions. Would that for Hadjin and other places in need several secondhand safes might be placed at the disposal of the Board. They need not be large or of the latest pattern. Are there not those who are changing their offices who would gladly contribute some furniture of this sort which they are about to discard, and thus render great service to our missionaries who are living in exposed places?

Another Million for the Kingdom

IT is a joy to learn that the effort to secure one million dollars for the endowment of the American Bible Society has been so successful. On the 6th of January the comparatively small sum of $37,000 only was lacking to complete the required amount. Surely the grace of God has been bestowed upon the Christians of America to enable them within the past few months to contribute so liberally and in so many lines for the work of the kingdom of God. Every branch of the Christian Church rejoices heartily in the success which has crowned this effort of the Bible Society to aid it in all time to come in the fundamental work which it is set to do.

Miss Mary Estelle Vanderslice

THE North China Mission is to receive further re-enforcement in the person of Miss Mary Estelle Vanderslice, who comes from Chicago and has been adopted by the Woman's Board of Missions of the Interior. Miss Vanderslice was born in Dixon, Ill., but has lived in Chicago, where she has studied and labored. Her ancestors came from Holland. Uniting with the church when twelve years of age, she has been active in Christian Endeavor and Sunday school work, having for the past ten years been employed in the primary department in

MISS MARY E. VANDERSLICE

Sunday school, for the last five years in charge of the department. For two years she has been much occupied in settlement work, having to do with mission study classes and the care of business affairs. Having taken a course in the Froebel Kindergarten Training

School, her strong desire is to be in kindergarten work, and this is the position she has been asked to fill in Peking. She goes with high recommendations from those with whom she has been associated in schools and Christian work.

The Turkish Empire in Solution

To witness the progress of events in the Turkish empire as now taking place is an exceptional historical study. At any rate it has the fascination always experienced in seeing the wheels go round. What any person can tell about it is little more than just what he sees. And what he sees may not be the really effective process. In the end it may not have any more to do in determining history than the saying of cuckoo has to do with keeping time on the clock. Still so long as the clock says "cuckoo," it is known to be keeping some kind of time. It might keep better time without the cuckoo attachment, but not so many people would notice it. Just now the people of Turkey seem to be wearying a little of hearing their own voices in the way of parliamentary and other eloquence. They are coming to realize more and more that agitation alone will not solve their problems. There must be more of prosaic work which makes little noise. The new garment of liberty must be woven largely in silence and with great personal painstaking, like one of their own choicest Oriental rugs. There is still a large volume of mutual suspicion among the Turkish people to be overcome and outlived. Every month that passes free from clashing between the races makes stability for the future more secure. Fortunately the latest violent outbreak was not between the races, but between Armenians. That there will be no more revolution may be almost too much to expect, but the continued deferral of it is increasingly hopeful. The recent ministerial crisis, involving the resignation of Hilmi Pasha as grand vizier and the appointment to that office of Hakki Bey, the Turkish ambassador to Italy, since it was the work of the Committee of Union and Progress, is not indicative of any reactionary overturn; yet it does indicate the difficult and unsettled conditions in which the Young Turk party has to carry out its plans.

The Mission College Endowment

In the aggregate the proposal to secure an endowment of $2,000,000 for our missionary colleges may seem like a rather ambitious undertaking. But when it is remembered that there are twenty of these institutions in need of such provision, it becomes evident at once that it is not only moderate but meager. An average endowment of $100,000, yielding an annual income of perhaps $5,000, would not remove from any of our mission colleges the need for most rigid economy. But it would be a substantial help quite as much from the element of stability which it would give to the college work as from anything in the way of enlargement that it might make possible. No small part of the benefit from it would be in the considerable funds that it would set free for the general evangelistic work of the missions. The centennial year should certainly be marked by some memorable advance worthy of an institution having so exceptional a history. The endowment undertaking would seem to have more points in its favor than any other single proposal, and it is earnestly to be hoped that the steps for insuring its success will be promptly and vigorously taken.

A Medical Missionary Conference

The second Medical Missionary Conference at the Battle Creek (Michigan) Sanitarium will be held February 15–17, inclusive. The first conference of this kind at Battle Creek was held a year ago and was presided over by Bishop Thoburn, several prominent missionaries, both medical and evangelistic, participating in the program. It is anticipated that the coming meeting will be even more marked than the first. Missionaries on furlough and officers of missionary boards are cordially invited to be in

attendance, and entertainment for one week at the Sanitarium will be free to those persons. Full information will be furnished by addressing *The Medical Missionary*, Battle Creek, Mich.

A Symbol and a Reminder

THIS church, which even in its shattered state towers in stricken Adana, may be to us a symbol of the large and influential place held, not only in the city, but over the Cilician plain, by that

THE EVANGELICAL CHURCH AT ADANA AFTER THE MASSACRE

revived Christianity which has resulted from the work of the American Board. And the bare and roofless sanctuary in the midst of demolished homes may be a reminder of the renewed need of help, where flood has now followed fire and sword, until there is even less capacity than courage to attempt the hard labor of restoring churches, homes, and communities.

Plans for the Edinburgh Conference

IT is already clear that the World Missionary Conference, to be held in Edinburgh, June 14–24, will be a convocation the like of which has never been seen under the sun. An enormous amount of work is being done by the eight Commissions which are gathering, sifting, and formulating the material, upon the basis of which the discussions of the Conference and its several sections will be conducted. The arrangements for the meetings, provision for delegates, and all the machinery of the Conference are being worked out with the same thoroughness and breadth.

Three distinct lines of meetings are to be conducted: the sessions of the conference proper, morning, afternoon, and evening, in Assembly Hall; parallel meetings at the same hours in Synod Hall; and a series of evening meetings in a third hall in Edinburgh, with a few similar ones in Glasgow. The Synod Hall meetings are intended particularly to consider the interests of the home end of the foreign missionary enterprise, and will thus meet the needs of ministers, laymen, and leaders of work among young people who have been selected by the missionary boards as representatives for this purpose. The third series, of evening meetings only, will give room for more popular addresses of inspirational value to the people of the cities where they are held and to such visitors as may not be delegates.

Limitations of space necessitate very careful and strict rules as to admission; only official delegates may come upon the floor of Assembly Hall; the galleries of this hall, accommodating but a thousand, will be utilized mainly for missionaries on furlough and wives of delegates. Admission to Synod Hall also will be by ticket only, and mainly for those to whom assignment has been made by missionary societies, proportionately to the number of delegates to which they are entitled. A varying scale of prices has been made for registration and the securing of tickets to one hall or another, with extra charges for reserved seats and other advantages. These rules are so many and precise that space cannot be taken here to state them, but the officers of this Board will be glad to send detailed statements of arrangements to all who are interested in the matter.

As Others See Us

A DISTINGUISHED recent visitor at the Board Rooms was Herr Pastor Julius Richter, of Schwanebeck, a town fifty miles out of Berlin. Dr. Richter is one of the foremost authorities on foreign missions in the German empire. Besides taking pastoral care of two Lutheran churches, he manages to do an immense amount of work in missionary lines, not only being co-editor with Dr. Warneck of the *Allgemeine Missions-Zeitschrift*, but editing two missionary magazines of his own. He serves also on boards of direction of at least two foreign missionary societies and on an important committee dealing with the public and international relations of all the German missionary societies, much like the Committee of Reference and Counsel of our Conference of American Foreign Mission Boards. Incidentally he has produced some monumental books on the history of missions, like that on India, which appeared in print in an American translation a year ago, and its successor on the missions in the nearer East, the English translation of which is just appearing from the Revell Press. Just now Dr. Richter is particularly absorbed in the service of the approaching World Missionary Conference at Edinburgh, being secretary of the Continental Executive Committee and vice-chairman of the first of the Conference's commissions, in whose interests his visit to this country is made.

Being present at the meeting of the Prudential Committee on January 4, Dr. Richter spoke of his increased regard for the American Board in view of his recent study of the missions in the nearer East, and of his conviction that the American missions there, and notably among them those of the American Board, are doing a work whose importance is not yet fully recognized in uplifting the degraded peoples on the eastern border of the Mediterranean. Admitting that he began his study with some doubt and mental reservation about the policy of Congregational Missions, he declared that he had come to feel that the characteristic Congregational principle on which the Board has operated, of putting responsibility and giving liberty to the local church and the individual Christian, has proved to be just the principle that was necessary there; so that the American Board had a quite unique qualification for its work in that field. As a Continental student of missions, he regarded the distinctive service of the American Board to the missionary enterprise to be its clear, consistent, and wide application of this Congregational principle. At the same time he called attention to the fact that in the judgment of other missionary societies it was sometimes thought that the Board had worked the principle too uniformly and consistently, without sufficient regard to the varying conditions and characteristics of the races to whom they were ministering; that in some missions and some lands the people were hardly ready yet to bear so much responsibility or to enjoy so great religious liberty as was thus given them.

A Traveler's Impression

ON their return to Japan Dr. and Mrs. Otis Cary had a chance to see something of the Japanese in San Francisco and Seattle, and to note the work that is being done for them by several denominations; in particular, by the Congregationalists through the American Missionary Association. Dr. Cary was impressed with the great opportunity, especially in Seattle, and it occurred to him that it might be helpful if some missionary to Japan should have a furlough extended, say six months, in order, if desired, to co-operate in this work. If a leading Japanese pastor could be in the party, it might be possible so to attract attention and stir interest as to make the Christian work for Japanese in some of the coast cities self-supporting. It would at least be one more way of creating friendly feeling between Japanese and Americans. Thus again the field and the work of home and foreign missions are seen to interblend.

THE PLANTER'S HOUSE ON THE COAST (See page 58)

BACK AMONG THE BAGOBOS

By Dr. CHARLES T. SIBLEY, of Davao, Philippine Islands

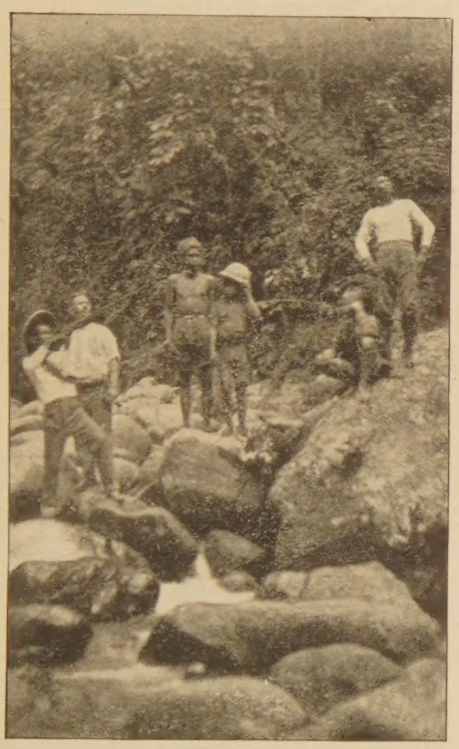
THE pictures accompanying this sketch are snap shots taken during my last trip back from the coast among the Bagobos. This is a wonderful tribe, living in a wonderful land. Untouched, or nearly so, by Jesuits, they still feed their gods numerous on little altars near their houses. Some of them would like to do head hunting again as they used to, and offer human sacrifices as they could before the Americans came. In going to see the big Bagobo chief one has to cross a cañon about three hundred feet deep, very steep on each side, and so heavily wooded that the sun peeps down there only for a short time each day. At times great volumes of water pass through it; at other times one can walk across on the rocks. It is cool and refreshing down in this ravine even during the very hottest part of the very hottest days.

The house of the big Bagobo chief is about twenty minutes' walk from the place upon the river bed in the bottom of the cañon which is shown in the picture. The approach to it is by passing up a trail alongside a fence of bamboo. The house itself is built almost entirely of the same material. Bagobos make even the roofs of their houses of bamboo. Such roofs well made are said to last twenty years, and are very efficient and cool. The house is composed of an entrance and one very large room. The people grouped at the entrance nearly all belong to the immediate family of the chief, and I think many are absent just now. The man behind the chief is our evangelist, and the one with the belt of cartridges

APPROACH TO THE DATO'S HOUSE

ENTRANCE TO THE DATO'S HOUSE

about him is the guide who conducted us upon this visit. In the single large room beyond the entrance they cook,



BOTTOM OF THE CAÑON

eat, dance, and sleep. The whole family of them will number probably thirty, and there are not a few dogs besides. Most of the chief's treasures are stored in this one big room. When this particular picture of the house was taken, one of the chief's wives fainted and several of them withdrew.

The chief himself is a well-built man of about five feet nine, probably sixty-five or seventy years of age. He appears very friendly to Americans, and usually invites any of them who visit him into his house and sometimes to eat with him. He has several wives and a goodly number of children. This chief, the *dato*, is probably the greatest in the whole district of Davao. I understand that he is the head *dato* of the whole tribe, which numbers probably between ten and twenty thousand, scattered over the rich hillsides of this fertile land. The Bagobos are an independent, industrious people—that is, for the Philippine Islands. They raise all they need to eat and make their clothes from the hemp fiber. They trade hemp for beads and such things as they cannot grow. They have great rice and corn fields. They raise luscious bananas in abundance, pineapples (all they care to plant), cocoanuts, betel nuts, and many eatable plants. For meat they eat mon-

THE DATO OF BAGOBO

keys, deer, and hogs when they can catch them, and there are thousands of them here. This *dato* is probably

the key to the Bagobo tribe. Mr. Black knows him very well, as he has eaten and slept in Mr. Black's house.

On the coast almost opposite the trail that leads back to the *dato's* house is the home of a native planter by the name of Mariano del Mundo. It is a typical native house, with all its people, family and workmen both, gathered in front. The cross in the picture will serve to identify him. This planter has accepted Protestantism, is a very broad and popular native. He came to our weekly Bible class and was so impressed he kept coming. Now he gathers all his workmen together certain evenings and teaches them what he has learned of the Bible. He is waiting till Mr. Black comes back to be baptized, perhaps with all his house by that time. I am hoping that this young man is a chosen leader to bear the standard of our Lord to victory amid the surrounding darkness. The men about him in the group who wear turbans are Moros; the rest are Tagalogs from Luzon.

A MISSION OFFSHOOT IN SOUTHERN RUSSIA

By EDWARD RIGGS, D.D.

AT the eastern end of the Black Sea is the city of Batoum, in an almost tropical climate, where the steep mountains are covered with intense green from the water's edge to their very tops. It is a promising town of some 27,000 inhabitants, though somewhat crippled by the recent collapse of the petroleum canning industry. It has two or three handsome churches. Its streets are broad and symmetrical, with sidewalks of concrete in the better parts of the town. In one of the suburbs up a charming, rich valley is an extensive tea farm, using most modern machinery, with a genuine Chinaman at the head of it. Across the road is a great forest of bamboo, from which many kinds of furniture and fancy articles are there manufactured. Near by are large orchards of mandarin oranges.

THE COLONY AT AZANTA

Eighty-five nautical miles up the coast to the north and west of Batoum is Soukhoum, from which, about thirty miles eastward and up among the beginnings of the noble Caucasus Mountains is a group of villages, one of which bears the name Azanta. Here is the home of a colony whose people, under stress of desperate poverty, due to heavy taxes, short crops, and depressed state of trade, emigrated from Semen, an outstation of our mission at Trebizond, where a live Christian work has been maintained for years. These people are Greeks, having a peculiar dialect of their own, and are credited with considerable intelligence, shrewdness, industry, and honesty. Upon locating at Azanta they built a little log schoolhouse and employed such teachers as happened along. By favor or indifference of the local Russian officials these aliens, subjects of the Turkish empire, formed a little organized community, a sort of autonomy inside the larger state, maintaining order and discipline among themselves and having very little to do with any neighbor or with Russians in any way. Very few among them have learned the Russian language. They are engaged in tobacco culture, and being laborious, temperate, and thrifty, with favorable soil and climate, they have prospered and are materially very comfortable.

THEIR EVANGELICAL TEACHER

Before leaving Turkey, fifteen or twenty years ago, some of these people had become interested in religious truth and in reading the gospel, though they had not become devoted Protestants. At length a teacher came to

their little school who could give them some religious enlightenment. Two years ago Anastasios Th. Lazarides, a graduate from our theological seminary, was induced to become the teacher in this far-away corner of a foreign land. A modest man of rather limited attainments, but of quiet earnestness and self-denial, he not only taught the Bible to the children in the school, but soon began to hold religious services on the Sabbath. Soon the simple people were deeply interested in the message he presented, among them five brothers by the name of Sideropoulos, who stood by the new teacher and the truth he taught.

ANTAGONISM AROUSED

For persecution soon threatened; party lines were sharply drawn; and the little company of evangelicals, still organically connected with the Orthodox Greek Church, were largely outnumbered by the conservative party, calling themselves patristics. These latter withdrew their children from the school and their support from the teacher, resorting first to vituperation and then to threats. The evangelicals were quiet but united and determined. When disturbed in their religious services they could get but little help from the Russian officials, who were accustomed to let the Greeks have the privilege of regulating their own internal affairs. The patristics, emboldened by this indifference of the Russians, became still more violent, directing their wrath especially against the teacher, the introducer of schism and heresy. He felt keenly the delicacy of his position, and made known to friends of his in Asia Minor the critical state of affairs at Azanta. Through them the affair was referred to me, and I corresponded with Mr. Lazarides and tried to encourage him. But he was urgent that some missionary should visit them and perhaps bring about some organization that would be recognized and protected by the Russian government. He had also written to Rev. P. Z. Easton, Presbyterian missionary at Tiflis, who became greatly interested and went to Azanta in June. Upon Mr. Easton's return, Mr. Lazarides closed the school and came with him. Arriving at Marsovan, he told me in person his thrilling story. The persecutors had tried to carry out their threats of violence upon him. They attacked the schoolhouse where he lived alone, stealthily setting fire under cover of night to the shingled roof. When he called from the windows to his neighbors for help they fired their rifles at him, but he escaped unharmed. I saw the charred roof and the bullet holes in the logs of the house.

THE JOURNEY TO AZANTA

In July I secured from our embassy in Constantinople an emergency passport good for six months, the only kind now obtainable anywhere except in Washington. I arranged, as I supposed, to meet Mr. Lazarides and Mr. Easton for a journey to Azanta. I waited five days for them at Batoum, but both, for reasons of their own, decided not to accompany me. But having gone so far, I felt impelled to go on, and I am very glad that I did. Arriving by steamer at Soukhoum, I had difficulty ahead of me in a land whose language I did not know. I wanted to get to Azanta, but had no idea either of the distance or the direction, having supposed that Mr. Lazarides would be with me. My attempts to get information were both amusing and wearisome. They landed me in a nest of the most active enemies of the evangelical cause, but I must confess that they were gallant enemies, for they at once put me into communication with the evangelicals, who quickly gave me a most cordial welcome. There are some fifteen of these brethren in Soukhoum, who, though rather shy of publicity, at once insisted on making me a guest in one of their homes. The next morning, accompanied by three of these faithful souls, who said they wanted to improve this opportunity to hear the gospel preached, I started for the village of Azanta. In an odd vehi-

cle called by courtesy a "diligence," we followed the smooth macadamized road for some miles along the picturesque coast of the Black Sea, then turning sharply began to wind up a beautiful valley. A charming drive of some twenty miles through grand mountains brought us to a little wayside station, the nearest point on the road to Azanta. For the remaining eight or ten miles of our way we were accommodated by a kind brother whose horse was lightly loaded and who cheerfully offered to carry our few articles of baggage, giving one of us an occasional ride on the top of the loaded pack saddle. The path all the way led through dense forests covering the vast rolling mountains, whose tops are white with unmelted snow. The fields cultivated by the villagers are mere isolated clearings in this vast woodland.

VISITING THE PEOPLE

On reaching the village I was lodged in the little schoolhouse where the teacher had endured his memorable siege and attack. As night drew on friends began to drop in, welcoming me with hearty grasp of the hand and cordial words of appreciation until the room was crowded full. Gradually the conversation drifted into worship, and the meeting developed into a spontaneous preaching service. This was Thursday evening, and I stayed with them over the Sabbath. The days were filled with personal talks to individuals and groups and the evenings with worship, when from sixty to ninety persons crowded into the little house to listen to the gospel and to join heartily in worship, singing with gusto, if not always artistically, the gospel songs. I visited the people in their homes, scattered up and down the mountain side, and still oftener in their tobacco-curing sheds, where the whole family would be found, busily taking care of the crop. It is not a very elevating business, but it is all that they have for a livelihood. They rarely see wheat bread, but raise corn enough for their own use, though it could not be made a profitable crop in place of the tobacco.

MATERIAL FOR A CHURCH

Sunday was filled with services, and the people were more at leisure for conversation. Their neighbors sneer at them for abstaining from work on Sunday in the busy season, but they have already demonstrated the true economy of rest one day in seven. I was much pleased with the bluff heartiness, the apparently honest and earnest character of these simple people. There is material there for a strong church in the near future, but it is still in the rough. Mr. Lazarides was somewhat demoralized by the perils of the situation, but he has gone back again bravely to resume the work, and I earnestly hope that the very evident good effect of Mr. Easton's visit upon his opponents, deepened as it seems by mine, will dissuade them from further violence.

AN EDUCATIONAL INCIDENT

An incidental result of my going to Batoum at this time is part of a movement which is affecting our college very seriously. The people of Southern Russia have heard of our school and are beginning to send us their sons. Last year we had a half dozen or so. This year we have about a score, including six or seven who took the opportunity of my visit to make inquiries and arrangements, and four of the boys came back with me. These are not all Russians. Some are Greeks, others Germans, Georgians, Servians, etc. But their language is Russian, and it is quite a strain on our resources to accommodate our courses of study to them, and indeed to communicate with them at all. But thus far they seem to be a nice set of fellows, and we are trying to do what we can for them. They are generally very quick at language and are picking up English with marvelous rapidity.

CROSSING THE FERRY, GRAND CANAL

HSIN-HWA

BY "T. W. H.," IN THE SPECTATOR

The vividness with which a typical Chinese city is here portrayed, together with the keen recognition of the service which the pioneer missionary renders to the Celestial Empire, justifies the reprinting almost in its entirety of this contributed article to the *London Spectator*. The illustrations are from pictures belonging to the American Board. — THE EDITOR.

TO most people the word merely conveys something quite unpronounceable, but hearing it I have a vision of a walled city of some twenty-five thousand inhabitants, set in a network of canals in inland China, girt round on every side by yellow waters. In and about it passes the never-ending stream of Chinese life: traders, fishers, carriers, faring up and down the Grand Canal and its branches, and once a week, for token that China is awake, a puffing steam launch. Hsin-hwa lies some hundred miles or so north, or north and east, of Chinkiang — which you will find on the Yang-tze — and is to be met with on but one English atlas, which shall be nameless. Yet its population runs into tens of thousands, and its trade is by no means inconsiderable. For the rest, it is, if you will, a typical Chinese town of the lesser sort; remote and sequestered, moved now and again by the doings in coast towns and Treaty ports, but for the most part living its own life.

Not romantic perhaps; save in the fact that its walls point to the days — not so long ago — when a Chinese town had to defend itself against all manner of foes. They still shut its gates at nightfall, and they still set a watch — of a sort. The chief foe to romance is dirt, and here, it would seem, dirt has gained the day. Down its narrow streets, paved with great irregular cobbles, flows an eternal stream of mud and filth, and the good old custom of flinging refuse out of the front door has not yet given place to new. But if this be forgotten, there is a certain quaint attraction in the shops, their carved window frames hung with thin red stuff, or the great colored signs hanging halfway across the road. . . .

Here, then, in the daytime one may see all sorts and conditions of Chinese. In the center is an open space, the yamen, or dwelling of the Hsien, who is Hsin-hwa's chief magistrate. There are great flag poles to mark it, and outside lounge one or two of the "runners," clothed in gorgeous, if unclean, garments. It is one of the few open spaces in the city; outside, the narrow streets are crowded. Prosperous merchants jostle beggars, men of leisure stroll side by side with traveling vendors, who carry all their stock slung

A COOLIE AND HIS LOAD

on a pole across their shoulders; sellers of sweets or fruit or what not, water-carriers and traveling showmen. . . .

The noises in the daytime are of all sorts: men singing their wares for the most part, and always there is a sort of whispering, as of many men talking. Now a coolie carrying a load passes along with that peculiar singsong noise which in China is apparently supposed to lighten and sweeten toil; now the magistrate's "runners" are shouting to clear the way for His Excellency. At night-time the sounds are less varied. You may hear your neighbors quarreling, of course, and now and again there will be screams, but the noises will die down. What you will hear all night long is the chanting of priests in some Taoist temple across the way and the clash of cymbals. If it be holy day or high day, and, indeed, on innumerable other occasions, you may hear the rattle of Chinese crackers the night long, and always, intermittently, the watchman going his round springs a rattle. Altogether a typical Chinese town, untouched as yet by the Chinkiang-Nanking Railway, scarcely moved by the wars and rumors of wars that of late have been vexing the eternal East.

Typical, too, in another way, for here in the midst of the natives is a tiny colony of three or four English missionaries. To Hsin-hwa some ten years ago came an English missionary, his object "to open a new station." At the time no foreigner had set foot in the place, and the conservative element in Hsin-hwa wished for no change. None the less the foreigner came and saw and stayed. A friendly magistrate lightened his task, and within six months a house was rented and occupied. The tale of that taking of Hsin-hwa may not be set down here, but none the less it is a tale worth hearing. . . .

The real interest of a case like this lies in the fact that it is not isolated. Hsin-hwa is only typical of thousands of other cities, and so one's view of China must largely be influenced by these tiny settlements. For good or ill they are there, and it is scarcely likely they will be broken up, short of that event dear to the heart of the sensational novelist — a sudden rising of the East. One has, then, to reckon with them in forming any estimate of the future of China, and unfortunately they are almost wholly neglected by the ordinary writer. He will tell you in perfectly vague terms that the missionaries are a nuisance, excite the Chinese, were the cause of the Boxer trouble, and so forth. Now every one of these statements is demonstrably false. The Boxer rising was very certainly directed against foreign, not merely Christian, influences. It was

precipitated, as any one who knows China will admit, by the system of "land-grabbing" which gave Kiao-chow to Germany and Wei-hai-wei to England, and it was aggravated by that commercial jealousy which is so much in evidence today in the Pacific. And whilst it is perfectly possible to make out a plausible case for the total exclusion of the foreigner, you must, if you admit any one, admit the missionary. He is not there for selfish motives; he is, from his principles, opposed to any sort of violence, and he is, generally speaking, a man who refuses to support his own converts against the "unconverted" Chinese.

And, on the whole, setting on one side the religious question, one feels certain that these tiny mission stations are working for good. They are very slowly, but none the less surely, bringing about that "waking of China" which is the work not of one year, nor of two, but of many decades. These people living among the Chinese are gradually accustoming them to Western ideas, gradually preparing China for the great change which must come. So far it is only the great centers that have really been influenced; there are still hundreds of millions who have not yet seen a white man. It is by means of the missionaries that these inland towns are brought, in any measure at all, into contact with the new order. . . : It is only one side, and the least important, of the missionaries' work, but it is a side the outsider is apt to neglect. And one may say with absolute confidence that this quiet, slow work is a factor of almost supreme importance in the Chinese problem, and a factor neglected by nine out of ten even of those who write comparatively intelligent books about China. At the most, they deal with the missionary in the Treaty port; they leave out of account the missionary-pioneer, though he belongs to a class at once more numerous and infinitely more important.

THE MISSIONARY ARRIVES

A SAMPLE SWINDLE EXPOSED

REPEATED inquiries have reached our missionaries in Eastern Turkey, through consular and other channels, concerning certain Nestorians who are collecting money in the United States and Canada, ostensibly for the need of their ancient church and by authority of their bishops.

By way of answer to such requests, and for information and protection of sympathetic people, a statement has been secured from Rev. W. A. Wigram, "one of a small band of English clergy sent by the Archbishop of Canterbury, England, to work under the Patriarch of the Assyrian, Nestorian, or Chaldean church for the education of their clergy," who is well acquainted with all the bishops of that church and thoroughly conversant with the facts in the case. His exposure of the fraud and the moral he draws from it are so thorough and unmistakable as to leave charitable people without excuse for being victimized by this or other similar schemes. Prominent among those Nestorian collectors he mentions by name Deacon Simeon Daniels, who claims to be authorized by Mar Sergius to take subscriptions for the church of which he is a bishop. Mr. Wigram says: —

"This bishop does often give letters commending the bearer to the charitable and giving him more or less of authority to collect 'for the church' in the countries to which he goes. The bearers represent themselves as collecting for church buildings, schools, orphanages, etc. In no case have I ever known any of the money given to be spent on anything but the benefit of the collector himself, nor could the Patriarch of the church, who is known as Mar Shimun, tell of such a case. All churches in the district are ancient; there are no orphanages, and such schools as exist are the property of foreign missions. The men who go out thus collect simply for themselves; the bishop in question may so far forget himself as to accept a small share of the plunder.

"The Patriarch has made efforts to stop this plunder, both because of the scandal and because he knows that the money given thus would suffice to supply all the schools, etc., which his church needs if it were spent for the purposes for which it was given. He has sent letters to the government of India authorizing the prosecution of any who collect in his name, and he would no doubt do the same for the American government if requested. He has not, however, been able hitherto to control his colleague.

"There are, of course, excuses for those who practice this traffic. 1. The utter poverty in which the people and the bishop exist, which makes them willing to adopt any means of earning money. 2. The fact that for generations neither property nor life has had any sanctity in the country, and these men only collect contributions with a letter instead of a gun. There is no very clear distinction between robbery and swindling, and in this country robbery is and always has been fair play. 3. The folly of those in every country who have apparently more charity than brains. A man in utter poverty knows that by going to America and 'pitching a yarn' that he would not expect to be taken seriously in his own land, he can collect $3,000, which is a fortune here, and live well meantime. It will be seen that the temptation to take advantage of the criminal folly of those who trust these Oriental wanderers as they would never dream of trusting their own countrymen is very great. If people in America or elsewhere wish to help the individuals who come to them there is no more to be said, for their personal need is often real enough. If, however, they wish, as is usually the case, to help the church, then let them give their contributions, 'earmarked' for

any purpose they wish, to some one of the missions at work in the land, and they will have security that the money will be expended for the purpose for which it is given. If the collector objects to this course, he thereby confesses himself a fraud. These missions are: 1. American. The Presbyterian Mission at Urmi, Persia, and the Congregational Mission at Van, Turkey. 2. English. The English Church Mission (Archbishop of Canterbury's Assyrian Mission) at Urmi and Van. 3. French. The Lazarist Fathers at Urmi and the Dominicans at Van. 4. Russian. The Orthodox Church Mission at Urmi. One or other of these will suit most religious idiosyncrasies.

"I doubt if prosecution of the 'collectors,' frauds though they usually are, would be of any use for two reasons: (*a*) The letters which they show are usually genuine, though used with fraudulent intent. (*b*) Imprisonment is no deterrent to these men, seeing that the prisons of any civilized land give board and lodging far superior to any that they can get at home, and conviction is no disgrace in a land where it usually affords a presumption of innocence and only proves that the defendant did not bribe. Confiscation of the letters and money if possible and deportation of the bearers as 'undesirable aliens' is preferable, if it can be done by American as it can by English law. What is needed for the abating of a custom that is at once a scandal and a nuisance is that the charitable should be more careful in their giving. While their carelessness makes a low form of swindling easy and profitable, poor men will swindle. I do not defend Mar Sergius nor his collectors, but I do not think the guilt entirely on their side. It must be remembered that for generations the lesson has been well rubbed into the Oriental that 'Franks' are made of money and are 'fair game.' Steps are being taken to stop this traffic in India, and I hope that will be the case also in America."

OPENING A FRONTIER OUTSTATION

By Rev. GEORGE D. WILDER, of Peking

ALMOST important event of recent months in evangelistic work in the Kalgan district was the opening of an outstation at the city of Pao Ti Hsien. Some seven years ago that great field with a thousand villages was made over to our mission by the Presbyterian Mission in exchange for P'ing Ku Hsien. There were no Christians within its boundaries at the time, but some five or six came in from Manchuria during the war with Japan, and one of these was a preacher, Mr. Ts'ao, whom we now employ. He is a genius at winning men in new fields, and has brought in a young man twenty-five li from the city who gives most excellent promise for a preacher after finishing the theological course. He also won a young man who owns a large tea business in the center of the city itself. This young man has tried for some years to find us a place for a chapel, and at length succeeded. As the Board has no money for it I secured from five of our leading men twenty dollars (Mexican) each toward opening the

CITY GATE OF A NO. CHINA OUTSTATION

place. For only thirty-four dollars a year a lease was taken of very suitable buildings on a main street, ample for chapel, inquiry room, helper's residence, and station classrooms.

The lease read, "To the Congregational Church for a lecture hall," but

A STREET CHAPEL AND DEACONS

when Mr. Ts'ao went with the first year's rent the landlord was greatly displeased, because he had not understood that it was to be a Christian chapel connected with foreigners. However, he took the money, and as Mr. Ts'ao was known to his wife to be an honorable man, he decided to make the best of it. But his nephew, a leader in city affairs, was determined that his family should not have the disgrace of renting a chapel to Christians, so he incited his uncle to go back on the bargain and prevent us from opening the chapel.

Five of our best men, one an able graduate from the last seminary class, went with me to overcome the opposition without recourse to the law. The landlord refused to allow any of us beside Mr. Ts'ao to enter the buildings. He declared that as it was not made plain that it was a Christian affair the lease written by his own hand was void. He would return us our money. We found him an absurdly impossible man to deal with. We discovered that the official upon whom we called knew all about the affair already and had his plan laid. He offered to call the gentry of the place together and have them get us another place if we would consent. Accordingly the next day five of them called on us. They granted at the outset that we were in the right and that they were throwing themselves on our kindness in requesting that we let them find another place.

It soon was clear that they hoped to give us an out of the way place, in the suburbs if possible, or by delays discourage us from opening a chapel at all. But we insisted on a good location. The official made it clear to the gentry that there was no hope of driving us out. He had been protected in 1900 by Dr. Ament and the Presbyterian missionaries, all of whom he had known for years. As he had to leave Pao Ti for a few days the matter was delayed. We moved into our premises to wait, the police and the deputy compelling the landlord to give us the key.

Originally he had offered us the use of tables, chairs, and benches, but now he moved them all out and refused to allow any alterations. It was evident that possession without his free consent would embarrass if not severely injure our work. The sentiment of the city thus far had been much in our favor. But now it turned against us into a feeling that we had deceived the man and were carrying our point by force of the law. We could not afford to let that impression remain. So we intimated that we were prepared to talk of a rise in rent to satisfy the landlord. His friends said at once, "That is something we could not ask or expect, but for you to suggest it and do it is certainly making your money as well as your words preach the gospel." They,

who had been our chief opponents, became the middlemen in making a new lease for five years, and guaranteeing peace in the future. A loan of the furniture, water kangs, et cetera, was included. The landlord and his wife were happy that their rice bowl was once more right side up and full. It is a victory for peace and harmony far beyond what we had expected.

When we set men to work opening a door on the street directly into the audience room the landlord interfered, trying to beat Mr. Ts'ao. He objected to our doing the work without consulting a wizard and selecting a lucky day. He feared it would bring calamity on his whole house.

The chapel was all fixed up, seated, and opened on Saturday, October 30, a great fair day. It was crowded, and nothing but expressions of good will were heard. It now remains only for several of us to spend a week or two in calling on all the shops and gentry in the city and visiting the surrounding villages to complete the opening and demonstrate to all that we are different from the Roman Catholics, whom they fear.

RESHAPING CONGREGATIONALISM

An Experiment in South India

By G. SHERWOOD EDDY

DR. JULIUS RICHTER, of Germany, during his recent visit in Boston, expressed his opinion that while Congregationalism was singularly adapted to some peoples and conditions, it was not so well suited to backward peoples or depressed classes, which were not capable of self-government or self-support.

Some of us who have labored in India are free to confess that Congregationalism has not been altogether a success in parts of India and Ceylon. The Presbyterian and Episcopal forms of government have had a decided advantage over our own and the Baptist polity. Before the people are ready for self-support and self-government the individual missionary is left almost in a position of bishop, and when self-support is attained the missionary is often left without standing in the church. Instead of the compact, united organism, capable of aggressive advance, there is a tendency to disintegrate on the part of isolated congregations, often left at the mercy of various conflicting leaders or parties. But Congregationalism leaves us free to recognize and correct these deficiencies, free even to cease to be Congregational in form or name if it is best for the interests of the Kingdom. After a thorough trial of pure Congregationalism for seventy-five years in Madura, and with the experience of the older Congregational bodies in Jaffna, Travancore and elsewhere, the Madura Mission of the American Board has taken a deliberate but radical step in changing the form of its government. On the one hand the affairs of the individual missionaries and the institutional work of college, high schools, and hospital will still remain under the control of the mission; but on the other hand, purely ecclesiastical matters will be settled by the United Church of South India in its local churches, presbyteries, and general assembly. But the most important work of the mission, including all its evangelistic and primary educational work, was transferred by the unanimous vote of the Madura Mission, with the approval of the Prudential Committee, to the supervision of a district conference beginning with January, 1910. This conference is composed roughly of about ten European missionaries and some fifteen native pastors and laymen, thus leaving the native Chris-

tians with an initial and increasing majority. The essential features of the plan are as follows: —

1. The administration of all moneys received from India and America is controlled by this conference in one fund instead of having a separate fund for each congregation.

2. The location and transfer of pastors are left no longer to the local churches, but are controlled by a central executive committee of the conference.

3. The employment, dismissal, and appointment of agents are left no longer to the local missionary, but are in the hands of this central conference. Thus the compact unification of the whole mission and of all the churches is secured under one conference and a single chairman.

While not disguising from ourselves the radical nature of this step, its advantages are manifold. More responsibility is placed on native leadership, and the plan necessitates and enforces the gradual development of the native church in self-government. It will in time also decrease the number of missionaries needed in this department of the organized work of the churches, and leave others free for an advance in the new evangelistic work. It increases by necessity the self-support of the native church by the development of a strong *esprit de corps* and by an apportionment plan, gradually leaving native workers to be supported locally instead of by foreign funds.

In Tinnevelly, where this plan has been tried for many years, it has led to the development of the strongest mission in India. On their present church council, which controls all funds both native and foreign, there are not more than three missionaries and more than fifty native Christians, chiefly laymen. The result is that last year, when they received only $8,000 from foreign sources, their native churches gave for all objects over $50,000. Their foreign grant is decreased by one-twentieth each year, and the churches which now more than support all their pastors three times over are gradually taking the financial care of the entire work. With some 450 schools, 700 native workers and 70,000 Christians, this mission is a shining example in self-government. In the outlying districts the empty bungalows, once occupied by missionaries, where now educated native pastors conduct the entire work, are a powerful testimony to the success of this plan. In our former system of pure Congregationalism it proved often impossible for a congregation to get rid of an unsuitable pastor. The pastors, in turn, were unequally paid and left often to the mercy of a local church, where the least faction or feud might lead to the refusal of the church to pay the pastor's salary. The pastor now, instead of always begging for his own salary, can plead with undivided heart for the support of the church and the Kingdom. He is left no longer at the mercy of a local faction or church, and the best men will be placed in the best places. The majority of the native pastors strongly favor this change, and have long desired it. Best of all, it unifies our entire work for self-preservation and aggressive self-propagation.

The entire district is divided into five circles, each of which is controlled not by a local missionary, but by a circle committee composed of the missionary, native pastors, and laymen. The circle chairmen will be appointed by the mission, and will be for the present missionaries, until each circle contributes more than half of the funds necessary for its maintenance. These five circles are each subdivided into six or seven pastorates, under the charge of a pastorate committee composed of the pastor and elected laymen. This committee supervises the various small congregations and evangelistic work which are under the supervision of a pastor. Thus the mission, or foreign force, has begun voluntarily to decrease, while the native church must of necessity increase; yet the step is taken, not by a sudden revolution, where the church would be unprepared for the change, but by a gradual transfer of responsibility.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

RETROSPECTS AND PROSPECTS

THE record of giving for December brings considerable encouragement. The receipts from churches and individuals show an increase of $2,916.89. The Woman's Boards have gained $4,277.80 and the young people send us $159.46 more than last year. Special objects made a leap of $6,742.45, largely through one gift of $5,000 for the Boys' School building at Van, Turkey, from a friend of the Board who watches our special needs as well as contributing generously and constantly to the general fund. Legacies are below last year's record for December by $17,465.47, and this drags down the total, so that we must register a loss of $3,104.38 for the month. The figures for December and for the first four months are given below.

As to the future, it is bright in every direction, on account of the special interest being taken in our centennial plans and on account of the great activity among the laymen. Letters from the co-operating committees in the Middle, Interior, and Pacific Districts have gone to all the churches and are bringing out generally favorable responses.

The Prudential Committee addressed a letter, January 1, to the pastors in the New England District, calling attention to our centennial plans. The response is proving highly satisfactory. Within ten days 228 pastors replied, ordering 30,514 of the centennial leaflets, the orders varying from 25 to 1,000 copies. With five or six exceptions, the pastors indicate their intention of preaching a sermon appropriate to the

THE FINANCIAL STATEMENT

RECEIVED IN DECEMBER

	From Churches	From Individuals	From Woman's Boards	From S.S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1908	*	*	$18,516.02	$1,708.68	$4,559.06	$19,988.09	$655.00	$100.91	$81,043.55
1909	$31,191.18	$7,241.50	22,793.82	1,868.14	11,301.51	2,522.62	1,020.40		77,939.17
Gain			$4,277.80	$159.46	$6,742.45		$365.40	$100.91	$3,104.38
Loss						$17,465.47			

*Churches and Individuals . . . Total, 1908 $35,515.79; Total, 1909 38,432.68 — Gain $2,916.89

FOR FOUR MONTHS TO DECEMBER 31

1908	*	*	$58,200.52	$3,828.42	$17,882.04	$37,016.67	$6,309.42	$1,949.57	$241,393.35
1909	$71,758.00	$18,347.73	67,423.26	3,755.29	32,779.06	30,775.56	6,014.02	29,465.91	260,318.63
Gain			$9,222.74		$14,897.02			$27,516.34	$48,925.28
Loss				$73.13		$6,241.31	$295.40		

*Churches and Individuals . . . Total, 1908 $86,206.71; Total, 1909 90,105.73 — Gain $3,899.02

centennial of the Board. Some have already done so, and a few expect to preach a second or third sermon.

In regard to raising the apportionment, most of the pastors show a desire to do so. Seven pastors failed to answer the question on this subject. In some other cases they gave special reasons for not attempting to raise the full apportionment, such as loss of church building, apportionment too heavy, the fact that they are receiving aid from the Home Missionary Society. Some churches state that they have not only raised the full apportionment, but have gone beyond. Others expect to do better than they are asked.

When the campaign in behalf of $2,000,000 for the seven Congregational Benevolent Societies is under way, we expect all the treasuries to begin to show the result. Certainly we cannot ask for a more hearty spirit of co-operation among all the agencies working in behalf of this and other Boards.

AN ARMY OF VOLUNTEERS

The great Volunteer Movement among the students of North America for the most part is carried on out of sight under the leadership of Mr. John R. Mott, Mr. F. P. Turner, and Dr. Samuel M. Zwemer. Five traveling secretaries are kept busy visiting the colleges and professional schools and rallying volunteers for foreign missionary service. Unless one is in close touch with college life he is not likely to realize the amount of efficient work being accomplished in this quiet way. But once in four years this movement comes into the full blaze of publicity through its great convention. Such a convention was held in Rochester, N. Y., December 29 to January 2. It certainly was a great assembly in every sense of the word. It was great in the number of delegates, there being nearly four thousand in attendance, drawn from over seven hundred educational institutions in the United States and Canada. The spectacle of these young men and young women, clean-cut, intelligent, and eager in their appearance, was a sublime one. The convention was also great in the motive which brought these young people together in one place. Probably no other motive than the deepest of all could have made such a gathering possible. It may be said also that in the strength of the addresses to which the delegates listened the convention reached a remarkably high level.

The management of religious gatherings has become an art with a technique of its own, and it is simple justice to recognize that Mr. Mott has been a teacher of many in the matter of arranging programs and carrying them through for the highest results. It is, of course, an advantage of the highest order that Mr. Mott and his coadjutors are able to draw upon the whole world in selecting their speakers. They have the best at their command, not only in America, but in foreign lands. It is also to their advantage that they are entirely free from all denominational or personal restrictions in deciding upon their speakers. They hold to only one consideration, and that is the securing of the particular men who can give the particular messages which they desire. No one appears upon the program out of courtesy or in an ornamental capacity. They do not hesitate to use their strongest speakers several times in the same convention. In former years certain men have come to the front as having special powers in the matter of instructing, interesting, and inspiring young men in the interests of foreign missions. Such men are Robert E. Speer, George Sherwood Eddy, Dr. Samuel M. Zwemer, and Mr. Robert P. Wilder, the last widely known as the originator of the Student Volunteer Movement. In addition to these Mr. Mott lays his hands at will upon missionaries, bishops, secretaries, and laymen of national reputation.

One was impressed throughout the sessions by the sanity of the movement in the matter of refraining from excessive appeal and carefully avoiding playing upon the feelings of the delegates. By the nature of the case the

atmosphere becomes intense, almost compelling in its nature, as the sessions rise higher and higher to the great culmination of Sunday evening. Mr. Mott and his associates maintain a calm demeanor, never urging the young men to make decisions as to their career until they can consider the matter quietly at home after reflection and prayer. The meetings are intense, but never exciting. Perhaps the supreme moment of the Rochester convention was reached in the appeal of Dr. Zwemer for oppressed and massacre-ridden Turkey. A great service was rendered the American Board by his call for recruits in our four Turkish missions. This address shared the honors with that of Mr. Speer, who pleaded earnestly for South America as the neediest and most neglected of all the continents. Mighty, also, were the appeals of Mr. George Sherwood Eddy for India, of Bishop MacDowell for personal consecration, and the utterances of Professor Bosworth upon the discovery of God. If any have felt, as has been indicated in certain quarters, that Protestantism is in danger of disintegrating, all doubt and fear on that score would have been removed in the atmosphere of these meetings at Rochester. The virility of our churches was never more apparent. The spectacle of nearly five hundred professors meeting together in one of the sectional gatherings was an inspiration in itself. With Prof. Edward C. Moore, of Harvard, presiding, the deliberations of the professors proved of such keen interest and value that an adjourned meeting was held. If clear thinking, heroic living, and a readiness to invest life where it will count for the highest value are any indication of virility in a religious system, then we can consider that Protestantism is coming to the front as the most aggressive religious force in the world.

In this connection the splendid unity of the convention is worth mentioning. While denominational rallies were held for the sake of that closer conference with their own candidates which every board desires, the sweep of the convention was so mighty and broad as to place denominationalism far in the background. One had a sense of a splendid co-ordination of the Protestant forces for world conquest.

After all the chief impression was that of the inevitableness of the missionary movement. There at Rochester we seemed to have gathered in one place the forces which are bound to shake the world, and which should result in the rapid spread of Christianity under the favorable conditions of the present era. Never have we been so impressed with the reality of the presence and power of Christ as the Redeemer of the world. The note of victory sounded in all the meetings. It vibrated in the singing and throbbed in all the addresses. The convention will help restore the note of triumph to our church work at home and abroad.

A pleasant feature of the Rochester convention was the bringing into the meetings, in close co-ordination of interest and method, representatives of the Laymen's Missionary Movement and of the Young People's Missionary Movement. It goes without saying that the secretaries of the forty-six foreign missionary boards were found working in the heartiest accord with this splendid agency for the recruiting of the field. Well may they do this in view of the fact that 1,275 Student Volunteers have sailed for their fields during the four years between Nashville and Rochester. By holding their conventions once in four years the movement aims to reach each generation of students. Unless all signs fail the next quadrennium will see a mighty advance of missionary interest through all our educational institutions.

"IF RICHES INCREASE, SET NOT YOUR HEART UPON THEM"

Riches certainly are increasing, and increasing rapidly all over the United States. Nearly all classes are sharing in the wave of prosperity which is

sweeping over the country, notably investors, manufacturers, merchants, and farmers. While large fortunes are being built up in the trade centers, this should not blind our eyes to the fact that prosperity is widespread. The diffusion of gain is no less conspicuous than its concentration. One of our Congregational pastors in a Western state told the writer that there is not a poor man in his county, and that you could go through town after town in his section and not find a man who would accept a dollar from you. Such prosperity is the amazement of the world. There is nothing like it in history. Certainly it should cause profound gratitude to God, who permits us to live in such a land and who has made this wealth possible. But it should also cause deep solicitude, in view of the dangers incident to such a condition. It is for the people of the United States to consider right now the tendency of increasing wealth. Are we to run the round of prosperous eras in the past, through extravagance, pride, selfishness, avarice, dishonesty, to ruin? Are we riding once more to a fall? As we accelerate our speed, is it but to bring us the sooner to the inevitable crash at the end? Are we never to learn the lessons of adversity? They say twenty years make a generation in the financial world. Must each generation make the same blunders and learn only by disaster?

How foolish appears this mad rush after wealth in the light of history and the clear warnings of the Bible! Nearly every great teacher has pointed out the utter folly of the thing, and none more than Christ. Yet each generation must try the fatal experiment and multitudes of lives go down in wreck because they are more influenced by Mammon than by Mind.

The remedy is simple and clear. The psalmist described it long ago: "If riches increase, set not your heart upon them." A desire to have wealth increase is entirely proper; even an ambition for wealth need not be reprehensible. God himself has placed the desire for wealth in the human heart, and at the same time he has placed us in a world full of opportunity for acquiring wealth. The ambition for property and for the power, honor, culture, and comfort which come with the possession of property has been one of the great driving forces of history. The increase of riches in itself is not bad, but good.

What then? It is a matter of motive. "Set not thy *heart* upon them." Let not riches themselves be the object of desire, but rather the value of riches in producing human betterment. Riches a means to a noble, unselfish end—when sought in that way they will bless and not curse.

Beware when riches begin to increase. The beginning of wealth is apt to be the critical point. If the first great success turns the heart in the wrong direction, the second and third may settle the character into the love of mere money-getting. The end of that process is hardened selfishness. We recall our Saviour's story about the barn-building soul—the man whose whole life was nothing but a tearing down of smaller barns to build larger. When he died there was nothing left but a big barn. The danger point was when he discovered that his first barn was inadequate. Let us be on our guard when wealth first comes into sight. When the crops need larger housing, when the factory cannot meet the orders, when the store must have an extra wing, when big dividends come in, when we strike it rich in the mine or forest, when a relative leaves us a legacy, that is the moment of danger. Set the red light, wave the flag at that point, O my soul! But after all, the positive method is the only safe escape. When riches increase set thy heart upon objects of benevolence. Take up the work of God for needy men, invest liberally in the enterprises of God, and the way of wealth will be safe. Let the increase of your riches be for the increase of your soul, and you will be rich indeed.

FOREIGN DEPARTMENT

SHALL SPAIN BE FREE?

By Secretary JAMES L. BARTON

SPAIN has been learning things during the last decade; and there was much need of the lessons. While the Catholic Church is a state church, it does not present that spirit of unity often credited to it by outsiders. There is not a little resemblance in this respect to the Church of England, although the disagreements between the High and the Low Church in England are by no means as violent or varied as those existing between the state church in Spain and the various orders of the church.

The most rabid periods of controversy among Protestants have not shown the bitterness that everywhere appears in Spain between the church and the orders of Jesuits, Capuchins, Franciscans, Dominicans, and many others that possess great wealth and influence, and often overshadow the regular clergy and deprive them of what they regard as their legitimate sources of income. Let no one cite the Catholic Church of Spain as an example of the unity of a church not split by the creeds of Protestantism.

New ideas of personal liberty in religious thought and practice have already taken root in the minds of the thinking men of Spain. The war with the United States had not a little to do in preparing the ground for the more rapid development of these ideas.

Menendez Pallares, an orator and eminent republican and a former representative in the lower house of parliament from Valencia, in a recent public address made constant reference to the United States as a conspicuous example of a great nation which allows perfect liberty of conscience for all without a state church. He said that, while the Protestants were in the majority, absolute religious liberty was accorded the Catholics. Incidentally such constant reference upon platform and in public press to the United States as a country leading the world in granting liberty of conscience, in giving general education, and in guarding the rights of the people reveals the friendly spirit of Spain for her conquerors of less than ten years ago.

The prime minister of Spain, Segismundo Moret, who has recently come again into power through the coalition of the Republicans and Socialists with the Liberals, in his ways of thinking and speaking is a protesting reformer. It must be borne in mind that in Spain one does not need to separate himself from the state church to be a protestant. The Liberal party led by Moret is in many respects a protestant party, standing for liberty of speech, liberty of conscience, and liberty of worship. Naturally the church of Spain and the religious orders will array themselves against such views. It is stated upon good authority that the king is not opposed to these liberal principles, while his mother, a power to be reckoned with, stands for the supreme authority of the church.

These liberal ideas are, however, taking root in the minds of enlightened leaders in the kingdom, who themselves seem to find less use for the church and a greater need of individual freedom. There can be no doubt that the church, which was recently charac-

terized by a well-known Spanish expriest as the "theatrical stage of religion," appeals with diminishing force to the men of thought and intelligence. Of these there are tens of thousands in the country whose only use for the church is at marriage, christening, and burial services. Strange to say, the church does not seem to be alarmed at these conditions, regarding this hold as quite sufficient.

There can be but one result, and that is the rapid increase of infidelity. When one whose entire training has been to recognize the church as the seat of religious authority loses confidence in the church, he loses belief in the validity of religion. He becomes a protestant against the church and its claims, and, incidentally, against religion.

All this is a preparation for Protestantism, whose principles, in fact, have already been accepted by thousands in the country who are yet recognized as good Catholics, and who have no thought of violently separating themselves from the church.

A third of a century ago, when Protestant missionaries first entered Spain, they found few friends and a country mad with open opposition. The changes that have taken place in these few years are almost startling, but yet fundamental. The vision of thousands of the best people of Spain has been lifted beyond the narrow barriers erected by the church, and in their hearts has been planted a longing to be intellectually and spiritually free. These are the present conditions that so widely prevail here.

In spite of these facts the Protestant churches of America and of Christendom are today making less effort for the religious enlightenment of the country than was made twenty years ago; the amount of money and life given from the United States for the religious uplift of Spain is practically nothing compared with the needs.

I am in the mission building of our Board, upon a crowded street in the city of Bilbao. There are 92,000 people in the city, with its five and six story apartment houses packed with alert, eager, restless life. As I write this sentence the shouts of some seventy-five children at play in the narrow street under my window fill the room. Probably at least 1,500 souls live on this street within sight of the window, and 90,000 more within twenty minutes' walk. Beyond the city on every side are thrifty, populous villages, with other important cities not far away.

This province is one of the three Basque Provinces which have exerted so great influence upon Spain in all her history, its people being among the most enterprising and thrifty in the kingdom. For the spiritual emancipation of this great city and its populous outlying districts there is but one center of Protestant influence, and there never has been but one. That center is this building, the lower story of which is used for a chapel and school, and the second floor for the residence of the Spanish pastor and his bright young wife, a graduate of the Mission School for Girls, who has studied both at San Sebastian and Biarritz.

The school children, numbering some 120, come from many Catholic homes. Their parents are the friends of the teachers and are not afraid of the name "Protestant" attached to this place. They gladly pay a large tuition for the education of their children under Protestant teachers, when a big government school upon the same street not only gives free tuition, but offers bonuses for attendance. While we were at breakfast this morning an expensive box of confectionery, costing not less than the price of two or three days' labor, was handed to the pastor's wife as a Christmas gift from a Catholic family to the teacher of their children. For the Christmas festivities to take place this evening, at which bags of raisins, figs, candy, fruit, and cookies are to be given to some 150 children, Catholic and Protestant friends of the school and the parents of the children unite in amply meeting the entire cost.

In order to meet in any adequate measure the silent and even at times the outspoken demands of the present situation in this country, a city like Bilbao should have at least one resident missionary family, with several Spanish associates. The same is to be said of San Sebastian, Santander, and other cities of similar importance and influence. Such would find not only ample opportunity for direct service for both children and adults, but even a welcome upon the part of Catholic people of wide influence. They would be recognized, as Mr. and Mrs. Gulick and the teachers in the school now at Madrid have long been recognized, as the friends of true religion and real benefactors of Spain.

The spirit of restlessness and irresistible desire for progress that we recognize in Japan, China, and the nearer East is also found in Spain. It is a spirit in whose company the church of Spain, as now constituted, cannot travel. For progress to move away from the restraints of religion cannot but be a menace to morality and the social life of the people, if not an actual peril to the state. Spain has a right to turn to the United States for sympathetic aid at this time of her supreme need. The American Board has to make no apologies for its part in the past, except that it has been woefully inadequate to the opportunity and need. Its confession should be, "We have left undone those things which we ought to have done." The privilege and opportunity, in a peculiar manner, are ours now. To seize them is to sacrifice, but through that sacrifice will come spiritual emancipation to the people of Spain.

FIELD NOTES

Strengthening One Another

(Eastern and Western Turkey Fields)

A recent communication from Rev. Ernest A. Yarrow, of Van, in which he gives a cheering report from that station of the Eastern Turkey Mission, is at the same time a testimonial to the high quality of work done at the Marsovan station of the Western Turkey Mission. It is a good example of the way in which our missions strengthen one another. He says:—

"In many ways we are having the best year we have had since I have been in this country. The schools are full and the teaching forces are loyal and enthusiastic, and this, of course, has its influence on us. We had two new recruits from Marsovan, one for the boys' school and one for the girls'. They both seem to be taking a stand even more satisfactory than we could have expected. We have seen nothing but good come to us from Marsovan. Those on the ground probably see many things to discourage them, but we have had five young people from there, and they have been the backbone of our work. May the Lord bless the Marsovan work and strengthen the hands of the workers."

An Indian Ordination

(Madura Field)

When the deputation consisting of Secretary Barton, Dr. Loba, and Mr. Whittemore visited India in 1901, they attended and assisted at an ordination in Tirupuvanam church. A vacancy of

TIRUPUVANAM CHURCH

PARTHIBANUR SCHOOL

three years or more in that pastorate gave occasion for a similar service on December 15 this year, when Chellian, the eldest son of the late Pastor Simon, of North Gate, Madura, was ordained as its minister. Rev. C. Stanley Vaughan says of him: "Chellian has been in charge as a superintendent catechist since he came out of the seminary last year, and has now been called to the work of the church. He has many of the gifts of his father, and I trust will be a blessing to his field and a real addition to our pastoral force."

The Banner School

Mr. Vaughan also gives an account of the Parthibanur school, now occupying its new quarters, which were built with funds collected from the people, a grant from the government, and one of less than two hundred rupees from the mission. This he describes as "in some ways our banner school. There are five teachers on the staff and about one hundred boys, Hindu and Mohammedan, in attendance. The two Christian teachers have charge of the congregations in eight or nine villages around Parthibanur, thus doing the work of one if not two catechists in addition to their teaching work. The head master is also the superintendent of the whole southern district in this pastorate, and keeps his district in good condition. The government gives about two hundred rupees per year grant; the fees collected are from sixteen to twenty rupees per month, so that the net cost of the whole institution to the mission is less than the salary of one man. I wish we could do this same thing in many other places, but a happy combination of circumstances which makes it possible here cannot be secured in many other places. Parthibanur is a large place, and there are no other schools; the people are well to do and desire an education for their boys; and more than all this the man who has built up the work is, as you may imagine, not easily reproduced at will.

A Church Needed

"Our Sivaganga school is also coming on well, both the attendance and the income from fees having more than doubled in the past six months. It may be that we may there see something like the Parthibanur work, though in one respect this will be impossible as things are at present, for there are

not so many villages about Sivaganga as Parthibanur, so that there will not be the same opportunity for catechist work for the teachers. The present head master is in charge of the congregation in Sivaganga, as also of one village near at hand, in addition to his school duties.

"The people in Sivaganga have subscribed 400 rupees toward the cost of a church they very much desire to build, costing about 200 more. If they go on, as I hope they will, I think I shall ask permission to find the balance from friends. Sivaganga is, as you know, the headquarters of the zamindary, and hence a place where there are always several families of Christian officials. These are they who have subscribed the amount mentioned above. A church there is much needed and will very much strengthen our position as the only representatives of the Protestant Christian Church."

No Exaggeration

(Shansi Field)

The reports which have come as to opium reform in Shansi have been so sweeping as almost to stagger belief. That not a single poppy is to be seen in fields which only a year or two ago were largely given over to the cultivation of that drug-producing plant seems like a story that needs to be taken with considerable qualification. But recent advices give assurance that there has been no exaggeration in these reports. Dr. I. J. Atwood in a recent allusion to it says: —

"The importance of the remarkable step by way of opium reform in Shansi cannot well be overstated. I believe that the officials are scared by the attitude of the Prince Regent, resulting from his visit to Germany to make apology for the death of Baron von Ketteler. The Germans took occasion to convert him to their policy of trade, and in the future commerce will have less dealing with opium. The future for China in regard to commerce is brighter than the world yet knows. In the Christian world it is enough to say that the church is not yet awake to the present opportunity and the 'open door' before it."

Tidings of Tottori

(Japan Field)

Dr. J. D. Davis, upon returning from two weeks of itinerating in the Tottori field, reports most earnest and attentive audiences at the twenty addresses which he delivered in six different places. Twenty-seven persons expressed to him their decision earnestly to study Christianity for the sake of finding, believing, and following the truth. Throughout all that region, sixty miles in length, and reaching inland from the Japan Sea twenty miles and more, Dr. Davis found railroads being built, and anticipates that two or three years will make it much easier to do touring on the west coast of Japan than it is now. He characterizes mission work in Japan as hopeful, while greatly in need of a deepened spiritual life and of more workers, both foreign and Japanese. As an example he instances this Tottori field, where, during Mr. Bennett's furlough, the Warrens with three Japanese helpers are the entire force of missionary workers, and there is immediate demand for at least double that number.

A Study of Play

(Japan Field)

The following news item recently reported by Rev. Arthur W. Stanford, of Kobe, is somewhat strikingly indicative of the disposition among the Japanese to avail themselves of what is choicest and most approved in every part of the world: —

"In Tokyo, the other day, there was a meeting, with two formal lectures to children and an accompanying exhibition of 2,000 children's toys from all lands, to educate the children in the science of 'comparative play.'"

A Friendly Vali at Van

(Eastern Turkey Field)

The missionary company at Van has been heartened by a generous gift

from loyal friends of the Board of $5,000 to provide suitable buildings for the fast-growing and important boys' school there. The hope has thus been strengthened, at that eastern edge of our Turkish missions, that the school may develop into a college, as it is felt that one is sorely needed at this center of a remote but vast field, touching both Armenians and Moslems. Some on the ground whose hearts are warm toward the work have gifts to this end in mind, and the Turkish vali of the district has not only expressed interest in the undertaking but consented to act as chairman of a committee to solicit funds there. On every hand there is evidence that the proclamation of liberty in Turkey has behind it a genuine purpose to give freedom of conscience and of action to the people.

After the Jubilee

(*Japan Field*)

The following is the testimony of Rev. Sylvester White as to good effects being realized from the recent jubilee observances: —

"A new inspiration and impulse have come to our churches through the means of the recent fiftieth anniversary celebration in Tokyo last month, as well as from the annual meeting of the denomination. Successful special work is now being carried on in several places in our prefecture. The Kumi-ai denomination is ready now for a forward movement, and the country as well is ripe for it."

A Sample Hospital at Sivas

(*Western Turkey Field*)

The worth and influence of the medical mission are nowhere more manifest than in the Turkish empire, where the American Board now has nine hospitals and eight dispensaries under the care of thirteen medical missionaries in eight stations. Uniformly they represent the field of their work as ever enlarging; the returns both in financial support and in approach and influence with the people are most rewarding. The report from any quarter may be taken as a sample of what substantially occurs at all these medical centers.

In recounting the work of the year 1908–09 at Sivas, Dr. Clark notes that it has been practically double that of the preceding year; 1,883 patients were treated, many of them, of course, being seen more than once. Treatments and prescriptions for outpatients were each more than 2,000. Nearly 200 major operations were performed. The sixteen beds available for patients were occupied by 182 sufferers, whose average stay was about two weeks. Six nationalities were included in this number: 128 Armenians, forty Turks, eight Greeks, three Americans, two Kurds, and one Circassian.

Despite such poverty, through failure of crops, as brought many in the city and the region about to the verge of starvation, the people of the land have paid seventy per cent of the total expense of the hospital, aside from the salaries of doctor and head nurse; the dispensary patients have met half the cost of their dressings and treatments, and the hospital patients about sixty per cent of their expenses. Further help toward the support of the hospital has been secured from friends in Switzerland and England, as well as in America.

The cost of treating a patient in the hospital, including operations, is about forty cents a day. The maintenance of a free bed for a year is thus $120. With the expectation of another assistant nurse and a pharmacist thoroughly qualified for his work by college and pharmacy course at Beirut, and with an increase in capacity from sixteen beds to twenty-one, this hospital looks forward in hope of the best year of its history.

A look at the picture of the children's ward, on the opposite page, may help the imagination to translate the figures given above into personal cases of human suffering that have come for help to one house of healing in that wide Turkish empire. As it is the custom of the hospital that Dr. Clark should

IN THE CHILDREN'S WARD AT SIVAS HOSPITAL

speak to the men and Miss Cole to the women on every Sunday, with a weekly class on the life of Christ to prepare the helpers for personal work and the guidance of patients in Bible reading and study, it is to be recognized that something beyond physical good has been brought to many lives in days of sickness and convalescence amid such Christian surroundings.

Perplexing Prosperity

(Western Turkey Field)

In writing of the missionary problem at Talas, Rev. Henry K. Wingate reports a most remarkable increase in the number of pupils in the boys' school this year as compared with last year. The enrollment has more than doubled. This would naturally mean a great financial gain if only the school buildings were entirely finished, furnished, and equipped to take care of so many pupils, as the margin of profit from tuitions is greater when the school is full to overflowing. But in this case each additional student involves an immediate expense that space may be provided for him in the temporary schoolroom. As this must be paid for out of current receipts, it more than offsets the additional receipts from tuition and occasions temporary embarrassment. As the appropriation of the Board does not make provision for such sudden increase, Mr. Wingate pertinently asks in behalf of the missionaries there, "What are we to do?"

LETTERS FROM THE MISSIONS

NORTH CHINA MISSION

FRESH ENERGIES FOR STRENUOUS TASKS

A recent letter from Rev. Charles A. Stanley, Jr., at Pang-Chuang, outlines certain tasks to which missionary energies are being especially bent in that field. It is a strenuous undertaking, cheerfully faced in expectation of good results to be realized from it:—

"The new scholarship system in the academy is bearing its fruits, and this fall the receipts for tuitions for the first half year are about quadruple what they were for the whole year four years ago, and this with the same number of boys. Our day schools are growing and we are planning to train our own teachers in a short normal course in the academy, so as to have men able to do the work which we mean to require from these schools. There are no satisfactory men of low salary to be had, and the schools, with one or two exceptions, cannot afford to call college men. We are planning quarterly meetings for all workers, meetings which I hope will prove of real spiritual benefit. If the meetings accomplish their purpose the results will show in the work done. Next summer we are hoping to take up again the summer conference, which had to be put aside this year because of my uncertain physical condition.

"We have with us this fall the four men who graduated from the theological college this spring, and I am hoping with this infusion of new blood, and with more recent training and new ideas of work, and, I trust, deepened purposes for service, that there will be a change along some lines. There are three things that it seems we must above all pray and work for in the Chinese leaders, and without these three we are useless: a conception of the spiritual life, power of individual initiative without fear of others, and a vision of what it all means. You don't get this combination in one generation from heathenism, and you have the one man in a thousand if you get it in the second generation. Missions will be a new song when that glorious day comes; therefore will we not fear nor do we lose courage."

A LOAD OF RICE FOR STORAGE

MADURA MISSION

A NEW DEPARTMENT AT PASUMALAI

The following are parts of a recent letter from Rev. John X. Miller, of Pasumalai, in which he gives an account of some more novel missionary activities for that district: —

"Today we have opened a new department at Pasumalai, a commercial department. The classes are held in our new manual training school. The staff costs us thirty rupees ($10) monthly, and as the attendance is already thirty it will be self-supporting from the start. In a year or so we should secure a government grant for this work, as it is the sort of thing the authorities seem to approve at present.

"The farm this year will show a profit of about three hundred rupees, and this will meet the larger part of the manual training school deficit. You know we have no appropriation for this department. About three hundred boys are engaged in carpentry and farm work.

The Caroline Clark Dispensary

"The Caroline Clark Dispensary will be ready for occupancy next week. This has been built by the donations of home friends to Mrs. Miller, and with a house for the dresser has cost about two thousand rupees. It is a fine building. Mrs. Hincks, of Andover, was the largest donor, and it is named for her mother. It will be a valuable addition to our plant."

MARATHI MISSION

SOME INDIAN HARVESTS

A letter from Rev. Henry Fairbank, of Ahmednagar, to the church at Colorado Springs which sustains him shows how both the field and the farmer are now being cultivated in India: —

"This year is the best for the crops that we have had for ten years. There was good rain in June and the rainy season crops, cotton and millet, got a good start. Midseason there was a break and people began to be worried, but just in the nick of time rain came to save the situation. The cotton crop is fine. Near where we live is a cotton gin, and great piles of cotton are already being stacked by it. The prices also this year are higher than they have been for some time, because the American cotton crop is reported to be much less than usual. Then the millet,

which is the favorite grain of the people for half of the year, has ripened well, and there is a bigger amount of it than there has been for twenty years. These crops are assured, and those still to ripen, wheat, the pulses, and sorghum, which is the poor man's food, are growing finely, so that the farmer is happy. And in this country, when the farmer has enough every one has enough, so that every one is happy. I have dwelt on this matter, because the past few years have been terribly hard years for India, so that the struggle to make these people independent and self-reliant has been most difficult and seemingly fruitless.

The New Agriculture in India

"While remarking this fine prospect for the farmer, I want to call attention to what government is doing to encourage him. New methods of dry farming, new ways of irrigating, new irrigating canals, new and better varieties of the standard grains, are what the now organized and enlarged agricultural department is striving for and in part attaining. Professor Knight, of the Agricultural College in Poona, tells me that there are more demands for iron plows than they can supply. That is a most wonderful thing to relate. Professor Knight, by the way, is a native of Massachusetts and a graduate of the Massachusetts Agricultural College, who first came out at the invitation of a committee connected with our mission to help famine boys learn how to farm, and who has since taken a post under government and is a most valued part of its force.

Training in Thrift

"However, the great work to be done for the farmer is to make him thrifty and intelligent. He is a child in the use of money, spends what he gets on weddings and funerals, and likes to borrow to spend on these same things when he has not money of his own. This is the most difficult part of the problem we are facing in the industrial work, in which I am so thoroughly interested. We have boys who can make beautiful designs in Persian carpets and who can do most excellent work as carpenters or as weavers, but who do not know how to use rightly the money they earn, and who always have a number of relatives ready to spend the money for them if they do not squander it on themselves.

"How to instill this quality of thrift is one of the pressing questions of the day. In one way we do a little, by obliging each worker who earns enough to permit of it to deposit in the bank every month some money, if it be only five cents. We simply deduct the amount and put it away for him. Then we are besieged with petitions that it be drawn out for them whenever they want something very much indeed. The conviction is being forced upon us that thrift will come only through a long process of training, and that we must be patient in our teaching.

"And we have had some success in getting our boys to be independent, for there are a number who as carpenters are earning their living and some weavers who are working for a man in town. They have looms of their own that they bought with money saved when they were with Mr. Churchill and they get a rent for the loom, besides earning fair wages for the cloth they weave.

Beginnings of National Christian Work

"The National Missionary Society of India has been trying to do something. The former pastor of the first church in Ahmednagar has been working for it for the past six or seven months in the district south of Ahmednagar. He resigned from the pastorate of the church to go into this work. On a recent visit to Ahmednagar he told the story of what he had done, and it was decidedly interesting. It shows that within forty miles of Ahmednagar there are towns where the people know little of Christianity, yet are ready to listen.

"This last October, at the annual meeting of the association of churches,

the Indian brethren took over a few churches and some schools, to see what they could do with them. We are most willing to give the charge of more over to them, but they must work slowly at first. The managing of the finances is the difficult part for them. To keep funds raised in sufficient amount and to see that a regular distribution of them is made are where they fail. This home missionary says he has not had his salary for some time, and he is wondering what to do. But we are confident that something good is to come out of this work."

WESTERN TURKEY MISSION

A DOUBLE JUBILEE CELEBRATION

The one hundredth anniversary of the American Board is being somewhat signally heralded by numerous half century celebrations on mission fields. In Japan it was the jubilee of Protestant missions in the early part of October. Later in the same month in European Turkey came the fiftieth anniversary of Rev. J. F. Clarke's arrival in Bulgaria. In November at Constantinople the half century of Dr. Greene's and Dr. Herrick's service in that field was observed in a joint celebration, of which Dr. H. S. Barnum sends the following account: —

"On Wednesday, November 17, about eighty American, English, and native friends gathered at the home of Mr. Peet to celebrate the missionary jubilee of Drs. Greene and Herrick. The plan had been to have this celebration in connection with the annual meeting of the mission, but the political troubles in the spring upset the arrangement, and no regular meeting of the mission was held. Therefore the celebration was postponed until the autumn.

"The gathering was a very pleasant one. Dr. Patrick and Dr. Gates spoke for the friends in the two colleges; Professor Djedjizian, of Robert College, for native friends; Dr. Bowen for the Bible Society; Professor van Millingen, of Robert College, as president of our branch of the Evangelical Alliance, and I as the representative of the mission. Mr. Peet read two letters, one from Dr. E. E. Strong as the Secretary of the Prudential Committee

REV. GEORGE F. HERRICK, D.D.

and one from Mr. Capen, who spoke for the Board. Then our two veteran brethren responded, after which refreshments were served and there was a pleasant social time.

"Dr. Greene and Dr. Herrick had both requested that no present be given to them. But we collected a purse of a little over $100, and this is to be used for the Adrianople chapel, to be built in place of the one destroyed by fire. Dr. Herrick has been much interested in the building of this chapel and has collected quite a sum to aid the little evangelical community of the city in meeting the cost. Dr. Greene also has always been much interested in the work at Adrianople. Both the brethren testify that we hit upon the very thing which would please them most. We proposed to give the money for the pulpit and cabinet organ, but learn that the pulpit is otherwise provided for. We will fix upon something else connected with the chapel and inform our Adrianople friends that the gift is made in commemoration of the missionary jubilee of Drs. Greene and Herrick.

A COSMOPOLITAN COMPANY AT NAURU

Here are Europeans, Chinese, Caroline Islanders and Marshall Islanders, besides natives of Nauru

"We voted to send messages of cordial congratulations to Mrs. H. N. Barnum, of Harpoot, and Dr. J. F. Clarke, of Sofia, inasmuch as they also have this year completed a half century of missionary service. Is it not suggestive of the healthfulness of our Turkish climate that we have these four aged workers still with us and also Dr. H. N. Barnum, while in all the other missions of the Board there is at present but one missionary who has completed fifty years of service? And it should be added that Dr. H. H. Jessup and Dr. and Mrs. Daniel Bliss, of Syria, who were for years missionaries of our Board, are also still in the work."

MICRONESIAN MISSION

A GOOD WORD FROM NAURU

Most cheering word has been received concerning the island of Nauru in Micronesia, where Rev. P. A. Delaporte and wife, with one German lady assistant, have been working alone for a few years, seldom having any visitors. They have been supported through the American Board by gifts from the Central Union Church of Honolulu, the members of that church having personally known Mr. Delaporte, and having contributed in many ways to the maintenance of the work on this island. The nearest white missionary is at Ocean Island, in the Gilbert group, 165 miles to the east, where Mr. and Mrs. Channon are the only missionaries. Communication is necessarily very infrequent, but recently Mr. Channon had the opportunity to spend a few days with Mr. Delaporte, and he writes enthusiastically to the church in Honolulu of what he had seen. He says: —

"I want to tell you what a splendid mission station Mr. Delaporte has succeeded in creating at Nauru. His fine new church was just completed a short time before I came, and it was a grand sight to see it packed full and overflowing with natives, mostly of Nauru, but many also of the laborers from the Caroline Islands. The other buildings in the station are nicely and conveniently arranged. Indeed, the whole plant does credit both to Mr. Delaporte and to the generous church which is supporting him. Perhaps you have thought the appeals were coming thick and fast, but it is simply because your missionary is an indefatigable worker, and

has crowded into a few short months what most of us would have taken a couple of years for. Indeed, I wish that I was as far along in my own buildings as is Mr. Delaporte. There is nothing extravagant about the buildings or unnecessary, but the station does you all credit. I hope that the good people of the Central Union Church will continue to stand back of him with the same loyal support as in the past; above all don't forget to pray for him, that he may have both wisdom and strength for a trying and arduous work."

In the Other Islands Also

Concerning his own work Mr. Channon writes:—

"I have just returned from a short ten days' trip to two of the Gilbert Islands, which I could reach by one of the Phosphate Company's vessels going for laborers. I was glad of the opportunity to break the news of the death of Mr. Walkup and the loss of the *Hiram Bingham* to the teachers there, and help sustain them under the unexpected blow and to assure them that God was not going to forget them in their great need. On the same tour I secured sixteen new scholars for my school on Ocean Island, so that now I have thirty-one altogether. I am asking the Board for an associate at once, and I wish that I might also have a doctor as a second associate to reman a station at Apaiang."

THE WIDE FIELD

TURKEY

ISLAM AND THE CONSTITUTION

Saint Sophia, once the cathedral church of Constantinople, now the most sacred Mohammedan mosque outside of Mecca, was recently the scene of a remarkable occurrence. It was an address on the "Constitutional Government and Mohammedanism," given in connection with the observance of Ramazan, the Lenten season of Islam, by Esbeidoullah Effendi, a provincial member of the Turkish parliament who is also a Mohammedan preacher. Mr. Krikorian, editor of the Turkish *Avedaper*, who was present, made notes of the address, from which the following particulars are gathered.

The speaker cited the recent circular letter of the Sheik-ul-Islam as removing all doubt whether constitutional government can harmonize with the sacred law of Islam and can be administered by Mohammedans in co-operation with men of other religions. This document, he insisted, commits Mohammedans squarely to the doctrine that sovereignty belongs not to the Padishah, but to the people. He insisted also that the object of government in accordance with Mohammedan law is not to provide a living for officials, but to enable every man among the people to earn his own living.

He recognized the fact that his country was indebted to the European nations for discovering and working out the best form of constitutional government through centuries of endeavor and experiment. But while Mohammedans have just recently learned from Christians the benefits and best method of a constitutional system, it is really implied in the sacred law of their prophet. The reason why the Mohammedan people have not followed the constitutional system up to the present time is because they did not understand the Koran, which was written in Arabic and is unknown to them in their mother tongue. For Turks a Turkish translation of the Koran is indispensable.

He enlarged upon the superiority of constitutional government in such language as this: "The constitutional system is liberty; the sacred law of Islam enjoins liberty. If any one does not believe as you believe, you have no right to oppress such a one. God guides men to the truth; who art thou that judgest another because he does not think

as you think? Tell the other man what you know, but know that you have no right to compel him. Man himself is not the master even of his own mind; for the mind (conscience) rules and judges the man himself. It is God who governs minds. This the Mohammedan law confirms, and this liberty the constitutional system prescribes. Every man who freely makes known his thoughts or opinions serves the whole community, and this is most profitable. Even if the successor of the prophet (the Sultan) or the Sheik-ul-Islam teaches or commands that which is not conformable to our sacred law and does not minister to the happiness of the people, the people themselves must remind them of the sacred law's demands."

Happy the people of Turkey, if this is the new *régime* under which they are henceforth to live.

CHINA

SMOKING OUT THE OPIUM TRAFFIC

Important testimony to the progress of the anti-opium movement in China comes through a recently published report of Sir Alexander Hosie, acting commercial *attaché* to the British Legation at Peking. This report collates testimonies from official sources and independent witnesses from many districts, and, though it is confessedly fragmentary and somewhat inconclusive because of the contradictory evidence from different districts and observers, it furnishes the best survey to its date of the whole field involved. As it stops with November, 1908, it misses all the evidence of this last year, which in so recent a reform would be more indicative of tendencies than all that precedes. The light which this year's record would throw on the question whether sentiment against opium is waxing or waning as the time lengthens since the issuance of the edicts against it is thus denied us. There have been rumors that in some districts the war on the drug is lagging sadly, whereas our Shansi missionaries testify that this last year has marked the total cessation of poppy growing in that great province.

But so far as it goes the report is valuable and encouraging. It declares that while the failure of officials here and there and some popular reactions are inevitable, it is beyond question that the central government continues to be clear and zealous in its effort to rid the empire of the opium vice. It seems that the first attention of the government has been given to the curing or removal of opium-smoking officials, in the belief that the path of the reform among the people will be made easier. There is great lack of uniformity in the different provinces; some are mildly, if at all, active in the matter; while others, like Yunnan, command the people to cease from all connection with opium within a few months. In Chihli, the metropolitan province, the reform is being pushed with vigor; on the whole there is no lack of promise of real achievement.

The *North China Herald* thus comments upon what it considers the most significant part of the report: —

"By far the most hopeful feature of the report, however, is the strong emphasis that is laid on the steady growth of a new public opinion against the practice of opium smoking. 'It is doubtful,' says the writer, 'whether any question has ever stirred the Chinese empire so profoundly as that of opium suppression; and public opinion, backed by a young but growing patriotism, is gradually but surely branding opium smoking as an evil that must be eradicated.' In Shanghai it is pointed out that 'young men shun the opium houses, which have in the past been their fashionable after-dinner resort.' In Canton the efforts of the authorities are said to be strongly supported by public opinion. 'A considerable moral reaction against opium smoking has set in, and numbers of moderate smokers are voluntarily breaking themselves of that habit.' Even in Szechwan, so dependent upon its opium crops, the same

good influence would seem to be traceable. It is easy to see that the effect of this gradual creation of a united public feeling throughout China should go far beyond the cause with which it is immediately concerned. That the progress of opium suppression is now smooth and easy to the end is not to be expected. The problem of an adequate substitute for the poppy crops that must now be no more planted, of the lost revenue that must somehow be made good, is still far from being solved. The value of cereals in place of opium is strictly limited by the degree in which cheap transportation is available; and for this China must wait for the development of railways. Bribery as a means of evading the regulations is a serious danger, and the introduction of quack medicines containing morphia threatens to convert many an opium smoker into an opium eater, whom it will be proportionately more difficult to treat. But the prevailing note of Sir Alexander Hosie's report is undoubtedly optimistic, if only because the use of opium begins to imply among large sections of the nation a loss of personal dignity."

THE PORTFOLIO

Things Masculine in Missions

In connection with missions there are some projects that appeal especially to men by their very bigness. They call for that quality of mind which has been developed by the largeness of modern business enterprises. If put through at all, they will probably be accomplished by the large-minded men in the churches. One such project is the bringing of Chinese students to Great Britain and America for their education. The action of the American government in remitting eleven million dollars of the Boxer indemnity (an action prompted and pressed to a conclusion by the outspoken opinion of Christian men) was primarily responsible for the latest phase of this movement. Every farsighted citizen, and especially every educator, will see the importance of insuring to these students, who are to be the leaders of their own nation, all possible facilities for absorbing the best of Christian civilization. Still more far-reaching is the influence that may be exerted just now by the creation of a body of text-books and popular literature for China and Korea and the Moslem world that shall be based on the Christian position. There is danger that history will be taught to these new pupil nations with an anti-Christian slant. At present it is possible to introduce text-books by the most eminent scientists and educators that recognize the hand of God in nature and in human events. No one mission board can underwrite this vast enterprise, with its intangible consequences. Yet it would be a colossal failure for the broad-minded men of the twentieth century to let the task remain undone.

From "Men and Missions," by William T. Ellis.

The Need of the Educated

In the city of my birth, in Western India, on my return after an absence of sixteen years in America, the vice-principal of the college, a Brahman gentleman, spoke to me of the great advance made in education since my father had labored there. "But," I said to him, "have these lads improved morally as much as they have intellectually?" The Brahman was silent for a few moments, and then with the greatest feeling he said: "That is our problem. Our students have lost faith in their old religion; they have lost respect for their parents and teachers; they are drifting on the sea of agnosticism." We should be thankful that some students are in mission colleges, where instruction in the Bible is regularly given. Let us thank God also for that great movement in India, the intercollegiate Young Men's Christian

Association, which is seeking through hostels, open-air services, Bible classes, and the ministry of friendship to bring the gospel to these educated men. But only a few are reached by these agencies. I ask sympathy for the many who are not reached.

From article on "India's Call for Sympathy," by R. P. Wilder, in the Church Missionary Review for January, 1910.

The Future of Christianity in Japan

For the conversion of a nation to Christianity half a century is a very short time, considering that it took three or four centuries to bring the Roman empire under Christ's yoke. In a nation like ours, that has had a civilization of its own and religions of its own for a very long time, what reforming effects the propagation of Christianity will eventually have it is not easy to determine. In considering this question history is our best guide. Though we Japanese have never produced a religion of our own, in the way we have adopted foreign creeds we have shown we possess most wonderful assimilative power. We made Buddhism and Confucianism our own, modifying and adapting them in various ways to our needs. Both these creeds were so Japonicized as to be essentially different from their original state. There are those who think that Buddhism has never been so great anywhere as it is in Japan. While adopting foreign religions and reforming ourselves by means of them, we contribute to each creed a great many new qualities. No real conversion can take place in a nation unless the process of assimilation is working freely and well. The influence of religion on a nation and that of a nation on religion are equally great. How long will it take us to assimilate Christianity, and how much of it shall we assimilate? Christianity can only thrive among us after it has been thoroughly Japonicized. The Christianity taught in the past fifty years has been essentially foreign in type. That which will spread among us in the coming five decades will be pronouncedly Japanese. The curtain has dropped, and the first act in the Christian drama is over. It will rise again and show entirely different scenes, in which the actors will all be Japanese.

From comments by the Kirisutokyo Sekai (Congregational) on the Protestant Jubilee, summarized in the Japan Mail of November 20, 1909.

America's Problem in the Philippines

It might be said that America entered the great Eastern game by mere chance. She came to the Philippines looking for a hostile fleet, which she put out of the way, but at the same time she found a conglomeration of alien peoples on her hands, left like a foundling on the doorstep. She took them in, and at the same time took hold of the hardest problem she has had to solve since 1861. When America began her work in the Philippines she declared that she would teach the Filipinos the art of governing themselves according to her own standard. This, I dare say, is the boldest move ever made by any nation at any time within the history of colonization. One thing is pretty clear, that America besides being the teacher has been also a learner, and I predict that when all is balanced up it will be found that America and the Americans will have received the greater benefit.

From an article by Warren Du Pré Smith, Ph.D., in the Geographical Journal for November, 1909.

A Christian Fakir

Ishananda Swami has paid us a visit. He is a *sunnyasi* (or fakir) who has become a Christian, but, like Justin Martyr of old, he does not discard the philosopher's cloak, and he still goes about dressed in the familiar saffron robes of the religious ascetic. He has joined Stokes's party in the Punjab. The hostelers were amazed at the idea. As they said in a public discussion in the common room, "We always thought that to become a Christian you must give up Indian dress and put on hat, coat, and trousers and walk about as if

you were our conquerors." Of course this is a libel on many noble and patriotic Indians, though there is, alas! a good deal of truth in the charge; yet they forget that many Hindu and Moslem gentry also wear European clothes.

However, it has revived very acutely the whole question of the exotic nature of Christianity in this country. From the way the hostelers treated the Swami I could see that once we have Christianity really racy of the soil, the day of India's conversion will not be long delayed.

And so we are back again at the old question. How are we to de-Westernize Christianity? How are they to be taught that Jesus is the universal Saviour, Indian as much as English, and not a Saviour just for the West? One is tempted to cut the Gordian knot and become a *sunnyasi* like Stokes.

More and more one's thoughts go towards the Celtic missionaries, whose simple, ascetic devotion to Christ converted England, when the Roman monks under Augustine practically failed, except in Kent. Is it true that we, like St. Augustine's missionary party, have too much pomp and splendor, too much of the imperial organizing spirit, and too little of the humble, loving, self-denying, forgiving spirit of Jesus, who went about doing good?

From letter of Rev. Norman Tubbs, of the Oxford and Cambridge Hostel, Allahabad, in the C. M. S. Gazette for January, 1910.

THE BOOKSHELF

Diplomatic Memoirs. By John W. Foster. Boston: Houghton Mifflin Co. 2 vols. Price, $6.00 net.

These are eminently readable volumes and exceedingly informing. In the excellent literary form, acute observation, and sympathetic insight by which they are marked is disclosed in good part the secret of Mr. Foster's exceptional standing in the ranks of American diplomacy. His acquaintance with international relations is as many-sided as it is intimate and thorough. He served his own country in the Department of State, both as its cabinet chief and as its foreign minister, in countries so widely different as Mexico, Russia, and Spain. He was employed by foreign countries, particularly by China, as confidential adviser in delicate diplomatic situations. In his private law practice he specialized on international cases in which he had some government or other, home or foreign, for his client. His survey of the diplomatic world was from almost every possible point of view. This, with his judicial temperament and humanitarian spirit, put him in the same class with John Hay as a diplomatist of the new American school of fair play and truth-telling. These memoirs throughout bear the impress of that type of diplomacy. At several points they touch incidentally upon foreign missionary matters, and always with entire fairness and intelligent appreciation. They reveal that here is a diplomatist who understands foreign missions from both the American and the native points of view, and is sympathetically interested in them because he understands them. This was signally recognized on the occasion of an audience with President McKinley which Mr. Foster recounts:

"I accompanied a delegation of the friends of missions, headed by William E. Dodge, of New York, to urge upon the President the appointment to the Chinese mission of a person friendly to that cause, in view of a prospective vacancy. After hearing the statement of Mr. Dodge, the President replied that he was in full sympathy with the purpose of their visit, and said there was in their delegation the person fitted for the place. To my embarrassment, he said, 'If Mr. Foster will accept the place, I will appoint him at once.'"

Earlier the same President proposed to appoint him to the Turkish mission, of which Mr. Foster says: "This action was brought about by the friends of

missions and by prominent citizens of New York and Boston who had invested large sums of money in the Protestant colleges at Constantinople, Beirut, and elsewhere, and whose treaty rights were being flagrantly disregarded by the Sultan. I consented to undertake the task of procuring relief, in somewhat the character of a special mission for a brief period, on condition that the legation be raised to the rank of an embassy, so as to put me on a level with the representatives of the great Powers of Europe. To this the Turkish government objected, and I excused myself from going, though had I accepted very likely the Porte would have refused to receive me, as my views on the Eastern question and Turkish affairs were well known."

To have men of that type in charge of our embassies in foreign lands, especially mission lands, is not only finest diplomacy; it is at the same time the truest Americanism and real Christianity.

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

December 9. At New York, Dr. and Mrs. J. B. McCord, of the Zulu Branch of the South African Mission.

December 19. At New York, Miss Virginia Billings, of the Central Turkey Mission.

December 20. At New York, Dr. and Mrs. L. O. Lee, of the Central Turkey Mission.

ARRIVALS ABROAD

November 8. At Aintab, Turkey, Miss Lucile Foreman.

November 9. At Matsuyama, Japan, Mrs. H. B. Newell.

November 19. At Foochow, China, Dr. and Mrs. E. L. Bliss, Rev. and Mrs. E. D. Kellogg, and Mrs. G. M. Newell.

November 20. At Adana, Turkey, Rev. Harold I. Gardner.

November 22. At Tung-cho, China, Miss Mary E. Andrews.

November 22. At Kyoto, Japan, Dr. and Mrs. Otis Cary.

December 4. At Peking, China, Miss Lucy I. Mead.

December 7. At Salonica, Turkey, Rev. William C. Cooper.

January 12. At Kobe, Japan, Miss Alice Adams.

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In forwarding the photograph from which the cut of "the little missionary" of Tarsus was made, Mrs. Rogers wrote: "If his earnest and eager little face can preach a missionary sermon on a page of the *Herald*, I send you the picture with all joy and gratitude for the privilege." God grant that the dear boy who came into this world just as his father was taken from it may inherit the spirit and fulfill the mission of the life that was laid down!

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On the seventh day of December, at the missionary station of Van, Eastern Turkey, was joyfully celebrated the seventieth birthday of Mrs. Martha W. Raynolds, wife of Rev. George C. Raynolds, M.D., Mr. and Mrs. Raynolds having labored together for forty years in the Turkish missions. The American and German circles dined in the home of Dr. and Mrs. Ussher, and later

DANIEL MINER ROGERS, JR.

all assembled at the home of Mr. and Mrs. Yarrow, where the British, French, and Russian consuls and the two members of the Archbishop's Mission and some of the Armenian teachers met for congratulations and for social reunion. Such a service indicates the cordial relations existing in that important station, and bears testimony of the high appreciation in which both Dr. and Mrs. Raynolds are held.

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The article by Secretary Barton which opens the Foreign Department this month was mailed from Bilbao, December 2. After rather strenuous work both in Edinburgh and London, in attendance upon sessions of Committee and Commission of the World Conference, Dr. Barton made a brief visit to Spain to counsel with the missionaries there upon some problems of administration. We expect to welcome him back to the Rooms by the time this number of the *Herald* is out.

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Hearty congratulations to Rev. Lewis Hodous over his appointment to a fellowship in the Hartford Theological Seminary, which gives him six months in special study under that eminent Chinese scholar, Prof. J. J. M. de Groot, of Leyden. Mr. Hodous has been in temporary charge of the Board's Middle District office in New York, awaiting the coming of Rev. Willard L. Beard, the new District Secretary. Rev. Henry J. Bennett, of the Japan Mission, also home on furlough, has now been called to New York to look after that office in the short interim until Mr. Beard arrives. If all goes well, that will be soon, as he sails from Shansi, January 17, and expects to take up the New York work, March 1.

DONATIONS RECEIVED IN DECEMBER

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	6 36	
Bangor, 1st Parish Cong. ch., 75, Central Cong. ch., 75, Hammond-st. Cong. ch., 75, all toward support missionary, 225; East Cong. ch., 5,	230 00	
Belfast, 1st Cong. ch.	36 00	
Benton Falls, Cong. ch.	10 50	
Eastport, Central Cong. ch.	5 31	
Gray, Cong. ch.	2 50	
Hampden, Cong. ch.	5 51	
Harrison, Cong. ch.	14 00	
Kennebunkport, South Cong. ch. and Ladies' Asso., 7.75; 1st Cong. ch., 1.50,	9 25	
Limerick, Cong. ch.	1 00	
Machias, Center-st. Cong. ch.	6 78	
Madison, Cong. ch., Rev. Frederick H. Means,	20 00	
Milltown, Rev. Rufus S. Underwood,	5 00	
North Bridgton, Cong. ch.	20 00	
Norway, Cong. ch.	14 00	
Patten, Cong. ch.	4 95	
Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 217.50; Seamen's Bethel, 120; 2d Parish Cong. ch., of which 10 from Hattie A. Hutchins, 85.04; West Cong. ch., 2.50,	425 04	
South Bridgton, Cong. ch.	3 25	
South Paris, Cong. ch.	20 00	
South Portland, Cong. ch.	32 00	
Warren, Cong. ch.	115 98	
Wilton, Cong. ch.	14 95	
Woodfords, Cong. ch.	115 91	
York Village, 1st Cong. ch.	22 00	1,140 29
Legacies.— Saco, James G. Garland, by H. P. Garland, Ex'r,		1,000 00
		2,140 29

New Hampshire

Colebrook, Cong. ch.	10 00	
Concord, Friend,	2 00	
Conway, 2d Cong. ch.	3 00	
Derry, Central Cong. ch.	25 62	
Enfield, Cong. ch.	50	
Farmington, 1st Cong. ch.	6 09	
Fitzwilliam, Cong. ch.	15 00	
Gilsum, Cong. ch.	23 00	
Greenville, Cong. ch.	7 87	
Hanover, ch. of Christ at Dartmouth College, for Sapporo,	300 00	
Haverhill, 1st Cong. ch.	19 00	
Henniker, Cong. ch.	15 00	
Hinsdale, Cong. ch.	7 86	
Hollis, Cong. ch.	50	
Lisbon, 1st Cong. ch.	2 00	
Manchester, 1st Cong. ch.	165 15	
Merrimack, Cong. ch.	14 00	
Newmarket, Cong. ch.	5 28	
North Weare, Cong. ch.	2 95	
Pelham, Cong. ch.	37 00	
Salem, Cong. ch.	4 89	
Tilton, Cong. ch.	25 00	
Warner, Cong. ch.	10 00	
Winchester, Cong. ch.	31 00	732 71
Legacies.— Hillsboro, Caroline M. Burnham, add'l, 512.15, less expense,		461 62
		1,194 33

Vermont

Bellows Falls, 1st Cong. ch.	121 59	
Bethel, 1st Cong. ch.	6 00	
Bradford, Cong. ch.	23 00	
Braintree, 1st Cong. ch., toward support Dr. C. W. Young,	6 50	
Bridport, Cong. ch.	3 76	
Chelsea, Cong. ch., toward support Dr. C. W. Young,	26 65	
Derby, 1st Cong. ch., toward support Rev. R. Thomson,	16 15	
Duxbury, Cong. ch., toward support Rev. John X. Miller,	2 00	
East Brookfield, Cong. ch., F. H. Wilcox, toward support Dr. C. W. Young,	1 00	
East Burke, Cong. ch.	25 00	
Granby and Victory, Cong. ch.	3 75	
Hubbardston, Cong. ch.	15 00	
Jericho, 2d Cong. ch.	2 50	
Johnson, Cong. ch.	35 00	
Ludlow, Cong. ch.	25 75	
Lunenburg, Cong. ch.	9 00	
Lyndonville, Cong. ch.	85 00	
Middlebury, Cong. ch., of which 25 from Current Topics class,	78 75	
Northfield, 1st Cong. ch.	57 37	
Orwell, Cong. ch.	34 75	
Post Mills, Cong. ch., toward support Dr. C. W. Young,	14 00	

Randolph Center, Cong. ch., toward support Dr. C. W. Young, 27 60
Royalton, Cong. ch. 10 00
St. Albans, 1st Cong. ch. 24 00
St. Johnsbury, South Cong. ch. 16 75
Stowe, Cong. ch. 12 61
Waitsfield, Cong. ch. 10 00
West Dover, Cong. ch. 3 00
Westford, Cong. ch., for Shao-wu, 4 00
Westminster West, Cong. ch. 21 50
Weybridge, Cong. ch. 7 34——729 32

Massachusetts

Abington, Cong. ch. 88 42
Amherst, South Cong. ch., 15.54; North Cong. ch., 5.87, 21 41
Andover, Seminary Cong. ch., 215.50; West Cong. ch., 25.35, 240 85
Arlington, Cong. ch. 142 56
Ashfield, Cong. ch. 20 14
Athol, Cong. ch. 72 46
Attleboro, 2d Cong. ch. 222 27
Auburndale, Cong. ch. 17 19
Billerica, Cong. ch. 26 35
Blandford, 1st Cong. ch., for Harpoot, 30 75
Boston, Central Cong. ch., Arthur Perry, 500; Central Cong. ch. (Jamaica Plain), 175; South Evan. Cong. ch. (West Roxbury), 120; Trinity Cong. ch. (Neponset), 39.30; Central Cong. ch. (Dorchester), 33.10; Boylston Cong. ch. (Jamaica Plain), 24.59; Ezra Gifford, for native worker in India and China, 53.86; R. H. Allen, 25, 970 85
Brockton, Porter Cong. ch., toward support Rev. L. F. Ostrander, 500; South Cong. ch., toward support Rev. H. P. Perkins, 450, 950 00
Brookline, Harvard Cong. ch. 222 29
Cambridge, 1st ch. Cong. 11 40
Chelmsford, Central Cong. ch. 41 00
Chelsea, 1st Cong. ch. 82 89
Chester, 2d Cong. ch. 6 52
Cliftondale, 1st Cong. ch. 30 57
Cotuit, Cong. ch. 15 00
Cummington, Village Cong. ch., toward support Rev. Chas. T. Riggs, 6 21
Dennis, Union Cong. ch. and Y. P. S. C. E., for Adana, 20 00
Dracut, 1st Cong. ch. 1 92
East Charlemont, Cong. ch. 1 00
Easthampton, Payson Cong. ch. 85 00
East Northfield, Cong. ch., for Pao-ting-fu, 86 64
Egremont, South Cong. ch. 9 14
Enfield, Cong. ch. 42 86
Erving, Cong. ch. 1 71
Falmouth, East Cong. ch. 4 00
Fitchburg, Rollstone Cong. ch. 82 92
Florence, Cong. ch. 5 50
Framingham, Plymouth Cong. ch. 50 00
Franklin, Cong. ch. 28 60
Georgetown, 1st Cong. ch. 8 31
Gill, Cong. ch., for Pao-ting-fu, 23 00
Granby, ch. of Christ, 6 02
Granville Center, 1st Cong. ch. 2 04
Greenfield, 1st Cong. ch. 12 00
Hadley, 1st Cong. ch. 8 58
Haydenville, Cong. ch. 2 90
Holbrook, Winthrop Cong. ch. 206 70
Holyoke, 2d Cong. ch., 247.70; 1st Cong. ch., 3.75, 251 45
Lenox, Cong. ch. 30 00
Leominster, F. A. Whitney, 15 00
Lexington, Cong. ch. 238 07
Littleton, Cong. ch. 6 00
Longmeadow, 1st Cong. ch. 102 72
Lowell, 1st Trin. Cong. ch. 18 74
Lynn, 1st Cong. ch., int. on Brackett Lord Fund, 20 20
Lynnfield, Center Cong. ch. 28 30
Malden, 1st Cong. ch. 163 97
Marion, Cong. ch. 10 00
Marlboro, Union Cong. ch. 76 14
Middlefield, Cong. ch. 5 00
Monson, Cong. ch., toward support Rev. H. J. Bennett, 72 75
Montague, 1st Cong. ch. 42 00
New Bedford, North Cong. ch., of which 50 for Mt. Silinda, 56 00
Newburyport, Central Cong. ch. 71 64
North Adams, Cong. ch. 165 98
Northampton, 1st ch. of Christ, toward support Dr. and Mrs. F. F. Tucker, 248.38; Edwards Cong. ch., 2; W., 362, 612 38
North Andover, Cong. ch. 25 00
Northbridge, Rockdale Cong. ch. 10 00
Northfield, Trin. Cong. ch., for Pao-ting-fu, 15 00
North Leominster, Cong. ch., for Arupukottai, 15 00
North Rochester, Cong. ch. 15 00
North Truro, Christian Union Cong. ch. 4 00
North Wilbraham, Grace Union ch. 16 60
Norwood, 1st Cong. ch. 405 50
Phillipston, Cong. ch. 12 00
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 982.35; Pilgrim Cong. ch., 1.15, 983 50
Princeton, 1st Cong. ch. 76 66
Reading, Cong. ch. 100 00
Rochester, 1st Cong. ch. 25 00
Rockport, Pigeon Cove Cong. ch. 3 00
Rowley, Cong. ch. 4 55
Salem, Crombie-st. Cong. ch. 48 60
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 36 16
Shelburne, 1st Cong. ch. 52 88
Shelburne Falls, Cong. ch. 141 00
Shutesbury, Cong. ch. 33 00
Somerville, West Cong. ch. 25 68
Southbridge, Cong. ch., 9; Rev. F. S. Child, 1.45, 10 45
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich, 79 28
South Hadley, Cong. ch. 14 61
South Hadley Falls, Cong. ch. 10 64
South Natick, John Eliot Cong. ch. 3 62
South Weymouth, Cong. ch. 29 54
Springfield, 1st Cong. ch., toward support Dr. C. D. Ussher, 53.18; Park Cong. ch., 46.42; Memorial Cong. ch., 13.90, 113 40
Sterling, Cong. ch. 5 75
Sturbridge, Friend, 1 00
Taunton, East Cong. ch. 2 50
Templeton, Cong. ch. 8 00
Truro, 1st Cong. ch. 5 00
Uxbridge, 1st Cong. ch. 25 00
Wakefield, Cong. ch. 36 80
Ware, East Cong. ch. 395 33
Wellesley, Cong. ch., 194.55; Helen T. Cook, 100, 294 55
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 38 00
Wendell, Cong. ch. 4 00
West Boylston, 1st Cong. ch. 10 32
Westfield, 1st Cong. ch. 231 00
West Gloucester, Cong. ch. 8 60
West Groton, Christian Union Cong. ch. 13 07
West Medway, C. Albert Adams, 5 00
West Newton, 2d Cong. ch., toward support Rev. J. H. DeForest, 600 00
Westport, Pacific Union Cong. ch. 5 00
West Tisbury, Cong. ch. 11 48
Whately, Cong. ch. 22 00
Winchendon, North Cong. ch. 55 00
Winchester, 1st Cong. ch., Int. legacy D. N. Skillings, 200 00
Woburn, Montvale Cong. ch. 3 00
Worcester, Pilgrim Cong. ch., 43.48; Union Cong. ch., 40.02; Adams-sq. Cong. ch., 24.43; Lake View Cong. ch., 8; Memorial Cong. ch., 2, 117 93
Yarmouth, Cong. ch. 5 00
——, Friend, 50 00
——, Friend, 5 00—10,362 31

Legacies.—Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40 00
Greenfield, Miss Lucy H. Mann, by Samuel D. Conant, Ex'r, 500 00
Groton, Sarah Parker Shattuck, by Mary J. Shattuck, Ex'x, 100 00
Springfield, Mrs. Cynthia F. Hobart, by Josephine E. Strong, Ex'x, 400; Mrs. Elizabeth L. Warriner, by Edward Morris and Robert O. Morris, Ex'rs, add'l, 21, 421 00—1,061 00

11,423 31

Rhode Island

East Providence, Newman Cong. ch. 30 00
Newport, United Cong. ch. 74 40
Providence, Union Cong. ch., 60.17; Pilgrim Cong. ch., 28.20; Edward C. Parkhurst, 10, 98 37
Slatersville, Cong. ch., 1; Samuel O. Tabor, 5, 6 00——208 77

Young People's Societies

NEW HAMPSHIRE. — Merrimac, 1st Y. P. S. C. E., 5; North Conway, Y. P. S. C. E. of 1st ch. of Christ, 10, 15 00
VERMONT. — Bridport, Y. P. S. C. E. 1 24
MASSACHUSETTS. — Andover, South Y. P. S. C. E., for Ing-hok, 20; Charlemont, 1st Y. P. S. C. E., for Harpoot, 7.50; Easthampton, Jun. Y. P. S. C. E. of 1st Cong. ch., for Mt. Silinda, 5; Gloucester, Trin. Y. P. S. C. E., for Adana, 2.60; Granby, Y. P. S. C. E., for native preacher, India, 15; Greenfield, 1st Y. P. S. C. E., for Aruppukottai, 30; Lanesville, Y. P. S. C. E., 1; Leominster, Y. P. S. C. E., 5; Millers Falls, Y. P. S. C. E., for Pao-ting-fu, 5; Phillipston, Jun. Y. P. S. C. E., for Shao-wu, 1; Plympton, Silver Lake Chapel Y. P. S. C. E., 3.35; Shelburne Falls, Y. P. S. C. E., for Pao-ting-fu, 10; Walpole, Y. P. S. C. E., for Sholapur, 30; Wellesley, Dana Hall School, 8.80; Worcester, Pilgrim Y. P. S. C. E., for Harpoot, 30, 174 25
190 49

Sunday Schools

MAINE. — Bath, Winter-st. Cong. Sab. sch. 15 00
NEW HAMPSHIRE. — Greenland, Cong. Sab. sch., 14.47; Manchester, 1st Cong. Sab. sch., toward support Rev. J. P. Jones, 28.55; Tilton, Cong. Sab. sch., 10, 53 02
VERMONT. — Bennington, 2d Cong. Sab. sch., 10; Charlotte, Cong. Sab. sch., 8.94; Enosburg, Cong. Sab. sch., 2.01; New Haven, Cong. Sab. sch., 4.91; Rochester, Cong. Sab. sch., 4; Royalton, Cong. Sab. sch., 3.43; Rutland, Cong. Sab. sch., toward support Rev. E. A. Yarrow, 15, 48 29
MASSACHUSETTS. — Boston, Pilgrim Cong. Sab. sch. (Dorchester), 17; Braintree, 1st Cong. Sab. sch., for Adana, 30; Brockton, South Cong. Sab. sch., 49.10; do., Porter Cong. Sab. sch., 15; Brookline, Harvard Cong. Sab. sch., 25; Clinton, 1st Cong. Sab. sch., toward support Rev. J. S. Chandler, 25; Easton, Center Cong. Sab. sch., 5.73; Granby, ch. of Christ Cong. Sab. sch., 2.60; Holyoke, 1st Cong. Sab. sch., for medical mission, Pang-Chuang, 49.51; Ipswich, 1st Parish Cong. Sab. sch., 6; Lawrence, Chinese Sab. sch. of South Cong. ch., for Shao-wu, 8; Millers Falls, Cong. Sab. sch., for Pao-ting-fu, 7; Newton, Eliot Cong. Sab. sch., 65; Norwood, 1st Cong. Sab. sch., 28.64; Orange, Cong. Sab. sch., of which 5.85 for Shao-wu and 8.73 for Aruppukottai, 14.58; Sharon, Cong. Sab. sch., 10; South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 27.63; Warren, 1st Cong. Sab. sch., class of girls, for work in China, 1; Winthrop, Union Cong. Sab. sch., 11.15; Worcester, Old South Cong. Sab. sch., 18.70; do., Union Cong. Sab. sch., 9.82, 426 46
RHODE ISLAND. — Alton, Cong. Sab. sch., 3; Kingston, Cong. Sab. sch., 10, 13 00
585 77

MIDDLE DISTRICT

Connecticut

Abington, Cong. ch. 10 30
Berlin, 2d Cong. ch. 42 04
Bridgeport, Park-st. Cong. ch., 261.87; King's Highway Chapel, 20, 281 87
Bristol, Swed. Cong. ch., toward support Rev. C. E. Ewing, 3 00
Broad Brook, Cong. ch. 6 01
Brooklyn, Cong. ch. 37 00
Canaan, Pilgrim Cong. ch. 12 50
Cheshire, Cong. ch. 38 00
Chester, Cong. ch. 10 00
Clinton, 1st ch. of Christ, for Sivaganga, 34 85
Collinsville, Cong. ch. 30 00
Cromwell, 1st Cong. ch. 43 12
Durham, Cong. ch., add'l, 13 00
East Granby, Cong. ch. 5 00
East Haven, Cong. ch. 24 50
East Hartford, Cong. ch. 18 96
Farmington, 1st Cong. ch., Mrs. A. D. Vorce, toward support, Rev. C. E. Ewing, 5 00
Georgetown, Gilbert Memorial Cong. ch. 23 50
Greenfield Hill, Cong. ch. 8 70
Greenwich, North Cong. ch. 27 68
Haddam Neck, Cong. ch. 3 00
Hartford, 2d ch. of Christ, 400; 1st Cong. ch., 313.80; Farmington-av. Cong. ch., toward support Rev. Harold I. Gardner, 275; Park Cong. ch., 150; 4th Cong. ch., 83.69; Wethersfield-av. Cong. ch., 27.51; Miss A. M. Manning, to const. HERSELF, with previous donations, H. M., 50, 1,299 96
Ivoryton, Cong. ch. 11 35
Kent, 1st Cong. ch. 10 94
Killingworth, Cong. ch. 11 20
Lebanon, 1st Cong. ch. 36 50
Manchester, 2d Cong. ch. 238 20
Mansfield, 1st Cong. ch. 51 00
Meriden, Center Cong. ch. 50 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 96.39; Ida M. Keigwin, 5, 101 39
Milford, 1st Cong. ch. 4 23
New Britain, Stanley Memorial Cong. ch. 17 00
New Fairfield, Cong. ch. 8 70
New Haven, Center Cong. ch., 200.18; Dwight-pl. Cong. ch., 190; Humphrey-st. Cong. ch., 70.95; Shelton-av. Cong. ch., 15; Asher Sheldon, 1.25, 477 38
Newington, Cong. ch. 41 53
New London, 1st ch. of Christ, 40 05
New Milford, 1st Cong. ch., toward support Rev. J. E. Walker, 350 32
North Haven, Cong. ch. 47 97
North Woodstock, Cong. ch. 2 27
Norwalk, 1st Cong. ch. 108 80
Norwich, 2d Cong. ch., to const. J. HOLLAND LARRABEE, H. M. 128 19
Orange, Cong. ch. 40 06
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 62 63
Riverton, Cong. ch. 2 00
Rockville, Union Cong. ch., toward support Rev. W. C. Wilcox, 1 30
Salisbury, Cong. ch. 49 67
Sharon, 1st Cong. ch. 3 74
South Britain, Cong. ch. 60 00
South Windsor, 1st Cong. ch. 18 06
Stonington, 1st Cong. ch. 75 00
Union, Cong. ch. 7 00
Vernon Center, Cong. ch. 21 08
Wauregan, Cong. ch. 107 50
West Avon, Cong. ch. 13 00
Westbrook, Cong. ch. 14 66
West Hartford, 1st ch. of Christ, of which 477.85 toward support Rev. H. G. Bissell, 530 17
West Haven, 1st Cong. ch. 14 20
West Suffield, Cong. ch. 24 58
West Woodstock, Cong. ch. 26 50
Willimantic, 1st Cong. ch. 103 21
Winchester Center, Cong. ch. 9 87
Windsor, 1st Cong. ch. 13 97
Woodstock, Cong. ch. 24 32—4,937 53

New York

Albany, A. N. Husted, 10 00
Baiting Hollow, Cong. ch. 12 86
Binghamton, East Side Cong. ch. 19 37
Bridgewater, Friend, 5 00
Brooklyn, Clinton-av. Cong. ch., of which 1,100 toward support Rev. L. C. Porter, 2,200; Tompkins-av. Cong. ch., 800; Flatbush Cong. ch., 152.27; Lewis-av. Cong. ch., 107; Bushwick-av. Cong. ch., 50; Central Cong. ch., 9.85; Canarsie Cong. ch., 5; Josephine L. Roberts, 5, 3,329 12
Buffalo, 1st Cong. ch., toward support Rev. Charles M. Warren, 170; Pilgrim Cong. ch., 25.50, 195 50

Canandaigua, Cong. ch. 68 62
Clayton, Cong. ch. 3 00
Clifton Springs, Mrs. Andrew Pierce, 25 00
East Aurora, Mrs. E. H. Jones, 3 85
Elizabethtown, Cong. ch. 26 21
Fairport, Cong. ch. 25 00
Gasport, Cong. ch. 7 53
Geneva, Charlotte A. Lathrop, 3 00
Groton, Cong. ch. 41 03
Hamilton, Cong. ch. 28 50
Jamaica, Mrs. G. H. S. Maynard, 5 00
Jamesport, Cong. ch. 4 00
Little Valley, 1st Cong. ch. 27 00
New Lebanon, Cong. ch. 5 07
New York, Manhattan Cong. ch., to const. GEO. C. HUBBARD, HOULDER HUDGINS, and E. LILLIAN DANA, H. M., 319.27; Olivet Cong. ch., 50; Broadway Cong. ch., 33; Bedford Park Cong. ch., 11.30, 413 57
Northfield, Cong. ch. 7 75
Orient, Cong. ch. 50 00
Oswego, Cong. ch. 20 93
Oxford, 1st Cong. ch. 60 00
Patchogue, 1st Cong. ch. 6 60
Pelham, ch. of the Covenant, 5 55
Richmond Hill, Union Cong. ch. 21 68
Rochester, South Cong. ch. 22 24
Rocky Point, Cong. ch., Chapel, 15 46
Sayville, Cong. ch. 32 50
Sidney, Cong. ch. 45 00
Utica, Bethesda Welsh Cong. ch. 20 00
Walton, Cong. ch. 216 79
Warsaw, Cong. ch. 19 05
Washington Mills, Messiah Cong. ch. 7 00
West Brook, Cong. ch. 6 00
West Groton, 1st Cong. ch. 14 00
Woodhaven, 1st Cong. ch. 28 00
Yonkers, O. S. Doolittle, 25 00
——, Friend in Central New York, 40 00—4,921 78

New Jersey

East Orange, Trin. Cong. ch. 215 00
Glen Ridge, Cong. ch., toward support Dr. Frank Van Allen, 710 00—925 00

Pennsylvania

Allegheny, 1st Cong. ch. 30 00
Barryville, Cong. ch. 20 18
Braddock, 1st Cong. ch. 5 00
Ebensburg, 1st Cong. ch. 45 00
Harford, Cong. ch. 5 00
Lansford, Welsh Cong. ch. 4 00
Philadelphia, Park Cong. ch., 12; Wm. H. Lambert, 250; Mrs. Sarah R. Weed, 100, 362 00
Scranton, Plymouth Cong. ch., 20; Puritan Cong. ch., 10, 30 00
Wilkesbarre, Daniel W. Hughes, 10 00—511 18

Ohio

Akron, 1st Cong. ch. 98 80
Aurora, Cong. ch. 15 00
Brecksville, Cong. ch. 4 00
Chardon, 1st Cong. ch. 25 00
Cincinnati, Columbia Cong. ch. 30 92
Cleveland, Hough-av. Cong. ch., for Inghok, 52.15; Plymouth Cong. ch., 40.60; Mizpah Cong. ch., 26.11; Emanuel Cong. ch., 13; Glenville Cong ch., 5; Rev. Dan F. Bradley, toward support Rev. A. B. DeHaan, 10, 146 86
Columbus, Plymouth Cong. ch., 73.67; North Cong. ch., 14.95; Mayflower Cong. ch., 7.81, 96 43
Cuyahoga, Cong. ch. 8 00
Eagleville, Cong. ch. 4 75
East Toledo, 2d Cong. ch. 1 00
Edinburg, Cong. ch. 7 00
Elyria, 2d Cong. ch. 16 50
Freedom, 1st Cong. ch. 5 40
Garrettsville, Cong. ch. 16 72
Geneva, Cong. ch. 45 82
Gustavus, Cong. ch. 5 90
Hambden, Cong. ch. 7 00
Hudson, Cong. ch., to const., with previous donations, MRS. CAROLINE BALDWIN BABCOCK and MRS. G. H. ALLER, H. M. 14 00
Jefferson, 1st Cong. ch. 62 88
Mansfield, 1st Cong. ch. 86 76
Marietta, 1st Cong. ch. 361 35
Mt. Vernon, 1st Cong. ch. 15 00
North Olmsted, Cong. ch. 47 50
Norwalk, 1st Cong. ch. 7 66
Oberlin, 2d Cong. ch., 239.03; 1st Cong. ch., 84.04; Park Cong. ch., 35; Mrs. Sarah F. Hinman, 5, 363 07
Radnor, Cong. ch., 43.10; Edward D. Jones, 5, 48 10
Ridgeville Corners, Cong. ch. 2 30
Rootstown, K. E. Soc. 14 20
Springfield, 1st Cong. ch. 4 70
Tallmadge, Cong. ch. 65 05
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 243.50; Central Cong. ch., 116.74; Washington-st. Cong. ch., 17.70, 377 94
Wakeman, 2d Cong. ch. 5 20
Wayne, Cong. ch. 18 00
Wellington, H. B. Hamlin, 10 00
West Millgrove, Cong. ch. 4 27—2,043 06

Maryland

Baltimore, Associate Cong. ch. 77 53

District of Columbia

Subtract.—Washington, Mt. Pleasant Cong. ch. 700 00

Virginia

Herndon, Cong. ch. 12 50

Georgia

Bowman, Liberty Cong. ch. 1 00
Danielsville, Cong. ch. 1 00——2 00

Florida

Orange City, Rev. J. C. Halliday, 5 00

Young People's Societies

CONNECTICUT.—Berlin, 2d Y. P. S. C. E., toward support George M. Newell, 25; Branford, Y. P. S. C. E., for Pang-Chuang, 1.20; Columbia, Y. P. S. C. E., 4; Meriden, Center Y. P. S. C. E., for Aruppukottai, 10; Newington, Young Men's Miss. Circle, 10; Newtown, Y. P. S. C. E., 4.30; Ridgefield, 1st Y. P. S. C. E., 15, 69 50
NEW YORK.—Riverhead, Sound-av. Y. P. S. C. E., 8; Rocky Point, Y. P. S. C. E., 5, 13 00
PENNSYLVANIA.—Duquesne, Jun. Y. P. S. C. E. 5 00
OHIO.—Lodi, Y. P. S. C. E., 10; Springfield, Y. P. S. C. E., for Shao-wu, 10, 20 00
107 50

Sunday Schools

CONNECTICUT.—Bridgeport, Park-st. Cong. Sab. sch., 19.26; Black Rock, Cong. Sab. sch., 5; Brooklyn, Cong. Sab. sch., 5; Canaan, Pilgrim Cong. Sab. sch., 10.48; Columbia, Cong. Sab. sch., 5; Durham, Cong. Sab. sch., 5; Farmington, Cong. Sab. sch., 10; Haddam, Cong. Sab. sch., for work in Micronesia, 3; Litchfield, Cong. Sab. sch., for do., 10; do., East Chestnut Hill Cong. Sab. sch., for do., 1.50; New Haven, Humphrey-st. Cong. Sab. sch., 10; do., Shelton-av. Cong. Sab. sch., 8.52; New London, Prim. Dept. of 1st ch. of Christ Sab. sch., toward support Rev. C. N. Ransom, 10.09; Norwich Town, 1st Cong. Sab. sch., of which 2.15 from Mrs. F. L. Allen's class, for Ing-hok, 23.41; Old Saybrook, Prim. Dept. of Cong. Sab. sch., for work in Turkey, 4; Shelton, Cong. Sab. sch., 34.69; Sound Beach, 1st Cong. Sab. sch., 10; Southington, 1st Cong. Sab. sch., 5.52; Waterbury, 2d Cong. Sab. sch., for Aruppukottai, 30; Watertown, 1st Cong. Sab. sch., 22.75. 233 22
NEW YORK.—Binghamton, East Side Cong. Sab. sch. and Y. P. S. C. E., for Mt. Silinda, 7.20; Buffalo, 1st Cong. Sab. sch., toward

support Rev. and Mrs. Charles M. Warren, 50; Camden, 1st Cong. Sab. sch., 15.14; Flushing, Cong. Sab. sch., toward support Sivas Normal School, 32.68; Homer, Cong. Sab. sch., 20.27; Middletown, 1st Cong. Sab. sch., 10; Riverhead, Sound-av. Cong. Sab. sch., 23.17; Rutland, Cong. Sab. sch., toward support native helper, Madura, 8; Westmoreland, Cong. Sab. sch., 10, 176 46
New Jersey. — Plainfield, Cong. Sab. sch. 10 00
Ohio. — Cleveland, Emanuel Cong. Sab. sch., 5; Huntsburg, Cong. Sab. sch., 5; Jefferson, Cong. Sab. sch., for Ing-hok, 30; Newark, 1st Cong. Sab. sch., 3; Saybrook, Cong. Sab. sch. Miss. Band, 2.23, 45 23
Maryland. — Baltimore, 4th Cong. Sab. sch. 10 00

474 91

INTERIOR DISTRICT

Kentucky

Berea, Cong. ch. and Sab. sch., for Station Plan, 2.50; Union ch. of Christ, Mr. and Mrs. Jas. W. Raine, 25, 27 50

Tennessee

Pleasant Hill, Cong. ch. 6 35

Alabama

Mobile, 1st Cong. ch. 1 00

Louisiana

Bayou Blue, St. Peter's Cong. ch. 10 00
Jennings, 1st Cong. ch. 100 00——110 00

Indiana

Angola, 1st Cong. ch. 15 00
Fort Wayne, Plymouth Cong. ch. 49 00
Whiting, Plymouth Cong. ch. 23 96——87 96

Illinois

Avon, Cong. ch. 14 00
Bartlett, Cong. ch. 4 00
Batavia, Cong. ch. 36 00
Bloomington, 1st Cong. ch. 30 00
Brimfield, 1st Cong. ch. 6 00
Champaign, 1st Cong. ch. 32 03
Chicago, North Shore Cong. ch., 311.39; University Cong. ch., 80.71; Union Park Cong. ch., 52; South Cong. ch., Mrs. J. S. Johnston, 20; do., W. O. Moody, 5; do., Mrs. A. B. Chandler, 2; Grace Cong. ch., 25; Porter Memorial Cong. ch., 25; 1st Cong. ch., 17.32; Christ Ger. Cong. ch., 10; Bethesda Cong. ch., 5; Leavitt-st. Cong. ch., 4.72; Douglas Park Cong. ch., 3.48; H. W. Austin, toward support Rev. A. W. Staub, 1,418.59, 1,980 21
Creston, Cong. ch. 3 02
Crystal Lake, Cong. ch. 3 50
Decatur, 1st Cong. ch. 20 00
Denver, Cong. ch. 4 50
Downer's Grove, Cong. ch. 30 45
Elgin, 1st Cong. ch. 388 51
Evanston, 1st Cong. ch. 213 67
Granville, Cong. ch. 50 61
Gridley, K. E. Soc. 15 00
Illini, Cong. ch. 4 00
La Grange, 10 00
Moline, 1st Cong. ch. 119 73
Morris, Cong. ch. 26 00
Morrison, Robert Wallace, 250 00
Payson, J. K. Scarborough, 300 00
Rock Falls, Cong. ch. 11 69
Rockford, 2d Cong. ch. 20 00
Strawn, Cong. ch. 10 00
Tiskilwa, Providence Cong. ch. 20 00
Wheaton, College Cong. ch., for Ing-hok, 46 00—3,648 92

Michigan

Ann Arbor, 1st Cong. ch. 90 00
Clinton, Cong. ch. 15 00
Constantine, 1st Cong. ch. 22 74
Detroit, 1st Cong. ch. 47 08
Dow, Almon Gilbert, 5 00
Grand Rapids, South Cong. ch., 20; Plymouth Cong. ch., 7; East Cong. ch., 5, 32 00
Hancock, Cong. ch. 65 03
Hudson, 1st Cong. ch. 22 00
Hudsonville, Cong. ch. 5 00
Lansing, Plymouth Cong. ch. 107 48
Litchfield, Cong. ch. 8 80
Ludington, Cong. ch. 57 85
Maybee, Cong. ch. 4 45
Muskegon, 1st Cong. ch. 33 56
Olivet, Cong. ch. 18 08
Pittsford, Cong. ch. 5 00
Port Huron, 1st Cong. ch. 70 00
Romeo, Cong. ch. 44 45
Royal Oak, Cong. ch. 9 45
St. Johns, 1st Cong. ch. 25 90
Three Oaks, Cong. ch. 91 86
Vermontville, 1st Cong. ch. 10 00
Ypsilanti, O. O. Norris, 25 00
——, Friend, 40 00——855 73

Wisconsin

Baraboo, Cong. ch. 29 50
Beloit, 1st Cong. ch. 5 05
Berlin, Cong. ch. 10 00
Big Spring, Cong. ch. 2 05
Bloomington, Cong. ch. 35 00
Burlington, Plymouth Cong. ch., toward support Dr. C. F. Rife, 45 00
Cable, Cong. ch. 10 00
Clinton, Cong. ch. 22 05
Davis Corners, Cong. ch. 3 25
Fort Atkinson, Cong. ch. 38 10
Friendship, Cong. ch. 3 21
Hammond, Cong. ch. 5 00
Jackson, Cong. ch. 1 50
Koshkonong, Cong. ch. 3 00
Lafayette, 1st Cong. ch. 7 73
Madison, Pilgrim Cong. ch. 34 50
Mazomanie, Cong. ch. 12 57
New Chester, 1st Cong. ch. 2 25
Prairie-du-Chien, Cong. ch. 4 50
Racine, C. E. Vanzant, 15 00
Wheaton, Cong. ch. 5 00——294 26

Minnesota

Belgrade, Cong. ch. 10 60
Bertha, Cong. ch. 2 80
Clearwater, Cong. ch. 15 00
Crookston, 1st Cong. ch. 21 50
Detroit, 1st Cong. ch. 6 25
Edgerton, Cong. ch. 7 00
Faribault, Cong. ch. 23 30
Hutchinson, Cong. ch. 20 00
Medford, Cong. ch. 25 50
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 117.65; Como-av. Cong. ch., 100; 5th-av. Cong. ch., 90; Lyndale Cong. ch., 38.15; Pilgrim Cong. ch., 15, 360 80
Northfield, 1st Cong. ch. 61 78
St. Paul, Plymouth Cong. ch., of which G. G. Sanborn, 10, 20 00
Springfield, Florence Walker, toward support Rev. and Mrs. A. B. DeHaan, 20 00
Zumbrota, Cong. ch. 7 00——601 53

Iowa

Cedar Rapids, 1st Cong. ch. 11 15
Charles City, Cong. ch. 43 35
Decorah, 1st Cong. ch. 37 50
Farnhamville, Cong. ch. 34 17
Farragut, Cong. ch. 14 95
Fontanelle, Cong. ch. 10 69
Ionia, Cong. ch. 6 60
Mason City, 1st Cong. ch. 57 50
Montour, R. M. Tenny, 250 00
Osage, Cong. ch. 100 00
Polk, Cong. ch. 14 00
Sibley, 1st Cong. ch. 20 49——600 40

Missouri

Cameron, 1st Cong. ch. 30 00
St. Louis, Pilgrim Cong. ch., 592.71; 1st Cong. ch., 65.16, 657 87
Springfield, 1st Cong. ch., 47.20; Ger. Cong. ch., 10, 57 20
Webster Groves, 1st Cong. ch. 96 80——841 87

North Dakota

Gackle, M. Revinus,	12 00	
Kulm, Ger. Cong. ch.	50 00	
Leipzig, Parish Cong. ch.	65 00	
Velva, Cong. ch.	4 00	
Wahpeton, 1st Cong. ch.	25 00	156 00

South Dakota

Albee, Cong. ch.	6 00	
Athol, Cong. ch.	8 00	
Canova, Cong. ch.	10 00	
Erwin, Cong. ch.	10 00	
Fairfax, Hope Ger. Cong. ch.	10 00	
Hosmer, Miss Kessler,	5 00	
Huron, 1st Cong. ch.	14 00	
Ipswich, Cong. ch.	39 00	
Java, Israel Cong. ch., 26.35; Friedensthal Cong. ch., 17; Fredenthal Cong. ch., 17; Bethesda Cong. ch., 8,	68 35	
Oahe, Cheyenne River Cong. ch., 2.11; Buffalo Cong. ch., .91; Moreau River Cong. ch., 1.78; Little Moreau Cong. ch., .85; Virginia Creek Cong. ch., .83, Lower Cheyenne Cong. ch., 1.26,	7 74	
Pierre, Cong. ch.	12 30	
Ree Heights, Cong. ch., A. H. Robbins,	8 00	
Revillo, Cong. ch.	16 00	
Scotland, Parish Cong. ch.	90 00	
Vermillion, Cong. ch.	20 00	
Watertown, Cong. ch.	36 50	
Worthing, Cong. ch.	7 00	
Yankton, 1st Cong. ch.	10 00	377 89

Nebraska

Exeter, 1st Cong. ch.	31 65	
Friend, Ger. Cong. ch.	10 00	
Germantown, Ger. Cong. ch.	17 00	
Jansen, Mrs. Rhoda L. Strain,	5 00	
Keystone, Cong. ch.	13 50	
Lincoln, Plymouth Cong. ch. and Sab. sch.	76 57	
Norfolk, 1st Cong. ch.	29 50	
Omaha, 1st Cong. ch., 310; St. Mary's-av. Cong. ch , 84.30; Plymouth Cong. ch , 24.70,	419 00	
Plainview, Cong. ch.	39 00	
Red Cloud, Cong. ch., Sab. sch. and Jun. Y. P. S. C. E.	25 00	
Weeping Water, Cong. ch.	6 50	
Wilsonville, W. N. Giles, 3; Mrs. W. N. Giles, 2; Geo. H. Giles, 15,	20 00	692 72

Kansas

Chase, Cong. ch.	5 00	
Dover, Cong. ch.	8 65	
Hiawatha, Cong. ch.	4 00	
Kansas City, 1st Cong. ch., 34.64; Grand View Cong. Mission ch., 1.25; Mrs. I. J. Tucker, add'l, 1,543.45,	1,579 34	
Linwood, Cong. ch.	1 50	
Overbrook, Cong. ch.	25 00	
Parsons, Mrs. S. C. Boardman,	5 00	
Sylvia, Rev. and Mrs. J. C. Mayos,	10 00	
Valley Falls, Cong. ch.	15 00	
Wabaunsee, Cong. ch.	8 22	1,661 71

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank,	57 00	
Denver, Harmon Cong. ch.	17 32	
Fruita, Paul Wacker,	5 00	
Julesburg, 1st Cong. ch.	6 63	
Montrose, Cong. ch.	35 00	
New Windsor, Ger. Cong. ch.	10 00	130 95

Young People's Societies

Arkansas.—Rogers, Y. P. S. C. E., for Shao-wu,	15 00
Illinois.—Chicago, Bowmanville, Y. P. S. C. E., 5; do., St. Trinity Ger. Y. P. S. C. E., 1; Geneseo, Y. P. S. C. E., 5,	11 00
Michigan.—Romeo, Mission Circle,	10 00
Wisconsin.—Amory, Y. P. S. C. E.	3 00
Minnesota.—Lyle, Y. P. S. C. E., toward support native pastor, Ing-hok, 12.50; Minneapolis, Pilgrim Y. P. S. C. E., toward support Rev. H. C. Haskell, 25,	37 50
Iowa.—Manchester, Y. P. S. C. E., toward support Rev. Geo. E. White, 3; Mitchellville, Y. P. S. C. E., for Pang-Chuang, 5,	8 00
Nebraska.—Bertrand, Y. P. S. C. E., for Pang-Chuang,	30 00
	114 50

Sunday Schools

Illinois.—Chicago, Leavitt Cong. Sab. sch., for work in Micronesia, 12; do., Union Park Cong. Sab. sch., 10; do., Bethesda Cong. Sab. sch., 7; Highland, Cong. Sab. sch., 3.59; Joy Prairie, Cong. Sab. sch., for work in Micronesia, 5.03; Oak Park, 2d Cong. Sab. sch., 23.17; do., Harvard Cong. Sab. sch., for Pang-Chuang and Lintsing, 20; Wheaton, College Cong. Sab. sch., for Ing-hok, 25; Wyoming, Cong. Sab. sch., 2.60,	108 39
Michigan.—Olivet, Cong. Sab. sch.	26 34
Wisconsin.—Madison, Pilgrim Cong. Sab. sch., 11.50; Trempealeau, Cong. Sab. sch. Girls' class, for Adana, 2,	13 50
Minnesota.—Minneapolis, Minnehaha Cong. Sab. sch., for Adana,	5 00
Iowa.—Charles City, Cong. Sab. sch.	13 44
Wisconsin.—Delavan, Cong. Sab. sch., for Adana,	10 51
Missouri.—Springfield, 1st Cong. Sab. sch.	5 79
Nebraska.—Bertrand, Cong. Sab. sch., 2.37; Franklin, Cong. Sab. sch., 7.67; Grand Island, 1st Cong. Sab. sch., 6; Norfolk 1st Cong. Sab. sch., for Shao-wu, 30,	46 04
Kansas.—Kansas City, Sab. sch. of Grand View Cong. Mission ch.	2 50
Colorado.—Fruita, 1st Cong. Sab. sch., for Harpoot,	3 15
	234 66

PACIFIC DISTRICT

Arizona

——, Friend,	500 00

Idaho

Pocatello, Cong. ch.	35 60	
Weiser, Cong. ch.	18 71	54 31
Less.—Mountain Home Ladies' Miss. Soc.		10 00
		44 31

Washington

Granite Falls, Union Cong. ch.	4 52	
Lind, Zion's Cong. ch.	6 15	
Milton, Dr. I. J. Atwood,	5 00	
Odessa, Pilgrim Cong. ch., 50; Emmaus Cong ch., 40,	90 00	
Pullman, Dr. L. G. Thayer, for traveling expenses of Dr. Wallace Taylor,	300 00	
Ritzville, Ger. Immanuel Cong. ch., 50; Salem Ger. Cong. ch., 5,	55 00	
Seattle, Green Lake Cong. ch.	17 00	
South Bend, Cong. ch.	5 00	482 67

Oregon

Portland, Laurelwood Cong. ch.	10 00

California

Benicia, Cong. ch.	11 00	
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00	
Del Rey, Salem Ger. Cong. ch.	25 00	
Fresno, ch. of the Cross,	38 50	
Fruitvale, Cong. ch.	30 00	
Lodi, Cong. ch.	15 00	
Los Angeles, Vernon Cong. ch., for Arupukottai, 43; J. M. S., toward support Rev. V. P. Eastman, 20,	63 00	
Oakland, 1st Cong. ch.	343 70	
Oroville, Cong. ch.	48 00	
Oxnard, John A. Ainslee,	4 25	
Pinole, Mr. and Mrs. B. T. Elmore, 5, and Baby Elmore, 5, for Pang-Chuang,	10 00	
Redlands, Cong. ch.	100 00	
Rialto, Cong. ch.	7 35	
Rio Vista, Cong. ch.	18 60	
San Francisco, Park Cong. ch.	13 15	
Sherman, Cong. ch.	9 48	
Soquel, Cong. ch. and Sab. sch.	18 00	
Sunol Glen, Cong. ch.	8 10	
——, San Francisco Asso.	12 00	847 13

Territory of Hawaii

Honolulu, Mrs. M. S. Rice, 500 00

Young People's Societies

IDAHO.—Mountain Home Y. P. S. C. E., for Ing-hok, 5 00
WASHINGTON.—Ritzville, Salem Ger. Y. P. S. C. E. 25 00
CALIFORNIA.—Chula Vista, Y. P. S. C. E., for Aruppukottai, 25; Eureka, Y. P. S. C. E., for Mt. Silinda, 15; Riverside, Y. P. S. C. E., 25; Soquel, Y. P. S. C. E., for Aruppukottai, 15, 80 00
110 00

Sunday Schools

WASHINGTON.—Spokane, Young Married People's Bible class of Westminster Cong. ch., of which 30 for Sholapur and 15 for Ing-hok, 45 00
CALIFORNIA.—Los Angeles, Pico Heights Cong. Sab. sch. 5 31
50 31

MISCELLANEOUS

Canada

Montreal, Mabel Moeser, for Ing-hok and Sholapur, 10 00
St. Andrews East, Mary L. Lamb, for Pang-Chuang, 30 00——40 00

Germany

——, Friend, 4 80

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,681 36
For cistern for girls' school, Ahmednagar, 66 66
For building for girls' school, Tientsin, 2,500 00
For walls, etc., for girls' school, Tientsin, 500 00
For medical expenses, Japan missionaries, 39 80
(From Franklin, Mass.) 10 00
(From South Orange, N. J.) 5 00
(From Peacham, Vt.) 6 00–15,808 82

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 6,500 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 485 00
22,793 82

Additional Donations for Special Objects

MAINE.—Alfred, Cong. ch. King's Sons and Daughters, through Miss E. M. Stone, for Thessalonica Agr. and Ind. Institute, care Rev. J. H. House, 5; Bangor, 1st Cong. ch., for native helper, care Rev. R. A. Hume, 14; Portland, State-st. Sab. sch., class of girls, for pupil, care Rev. R. A. Hume, 5; do., Miss Hay's class, for work, care Rev. R. A. Hume, 6; Vassalboro, Rev. R. A. Farnham, for evangelistic work in the Philippines, 2, 32 00
NEW HAMPSHIRE.—Bennington, Mrs. Charlotte M. Whitney, for work, care Miss E. M. Blakely, 15; East Hebron, Merry Workers' Band, through Miss E. M. Stone, for work in Monastir, 5; Hampton, Whatsoever Mission Circle, for cot in hospital, care Rev. P. L. Corbin, 15; Hanover, Mardin Club, for work, care Rev. R. S. M. Emrich, 10; Hillsboro, Smith Memorial Cong. ch., for scholarship, care Rev. C. L. Storrs, 15; Lisbon, 1st Cong. ch., for pupils, care Rev. B. K. Hunsberger, 1; Mt. Vernon, *The Hearthstone*, for native worker, care Rev. E. Fairbank, 50; Whitefield, Mrs. James Richmond, for work, care Miss Clara C. Richmond, 1; ——, In memory of mother and sisters, through Miss E. M. Stone, for work in Monastir, 5, 117 00
VERMONT.—Jericho Center, Cong. Sab. sch., boys' classes, for scholarship, Boys' Boarding School, Sholapur, 20; Salisbury, Y. P. S. C. E., for native worker, care Rev. H. C. Hazen, 20; Westminster, Cong. Sab. sch., for work, care Dr. H. E. Parker, 10; Westminster West, Cong. Sab. sch., for pupils, care W. E. Hitchcock, 12, 62 00
MASSACHUSETTS.—Arlington, Cong. Sab. sch., for work, care Miss F. E. Burrage, 5; Athol, Y. P. S. C. E., for work, care Rev. H. C. Hazen, 20; Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 60; do., 2d Cong. Sab. sch. (Dorchester) Bumpus Memorial class, for work, care Rev. P. L. Corbin, 50; do., Old South Cong. Sab. sch., Mrs. Capron's class, for school for the blind in Bombay, care Miss A. L. Millard, 30; do., Romsey Cong. Sab. sch., for orphans, care Rev. W. N. Chambers, 15; do., Alfred S. Hall, toward missionary residence in the Philippines, 100; do., Two sisters (Roxbury), for the Annie Tracy Riggs Hospital, 50; Boxford, Friend, for work, care Rev. T. S. Lee, 60; East Bridgewater, Union Cong. Sab. sch., for Bible-reader, care Rev. John X. Miller, 25; Lawrence, United Cong. ch., for scholarship, care Rev. T. D. Christie, 40; Lexington, Emma O. Nichols, for hospital work, care Dr. H. N. Kinnear, 2; Millers Falls, through Rev. Charles Clark, for Paoting-fu church, care Mrs. E. E. Aiken, 16; Monson, Cong. Sab. sch., Prim. Dept., for pupil, care Miss E. B. Fowler, 22; Newton Highlands, Y. P. S. C. E., for Bible-woman, care Mrs. R. Winsor, 24; North Adams, Annie B. Jackson, for work in the Philippines, 2; Shelburne, 1st Y. P. S. C. E., for student, care Rev. W. P. Clarke, 15; South Acton, W. B. M. Aux., for pupil, care Miss C. Shattuck, 15; Stoneham, Friends in various places, through Miss M. A. Proctor, for schools, care Miss E. M. Chambers, 41; Wareham, Jun. Y. P. S. C. E., for pupil, care Rev. B. K. Hunsberger, 10; Westfield, 1st Cong. ch., for use of Rev. G. P. Knapp, 5; Whitinsville, Y. P. S. C. E., for assistant for Rev. R. A. Hume, 27.50; do., Rev. J. R. Thurston, toward missionary residence in the Philippines, 50; Worcester, Old South Cong. Sab. sch., Jun. Dept., for work, care Mrs. C. B. Olds, 32.50; do., Hope Cong. ch., for native preacher, care Rev. E. H. Smith, 25; do., Hope Cong. Sab. sch., for native helper, care Mrs. E. C. Partridge, 15, 757 00
CONNECTICUT.—Bridgeport, Mrs. Henry Blodget and Donald Blodget, for cot in hospital, care Rev. P. L. Corbin, 15; Bristol, 1st Cong. Sab. sch., a class, for work, care Mrs. C. C. Tracy, 5; Brooklyn, Cong. Sab. sch., for pupil, care Miss E. S. Webb, 32.27; Canaan, Pilgrim Cong. Sab. sch., for work, care Rev. Wm. Hazen, 20; Hartford, Mrs. Sarah B. Colver, for work, care Rev. J. S. Porter, 25; Meriden, 1st Cong. ch., of which 24.02 for pupils, care Rev. R. A. Hume, and 18.02 for work, care Rev. C. R. Hager, 42.04; Middletown, 1st Cong. Sab. sch., Home Dept., for school, care Rev. R. S. Stapleton, 10; Newington, Young Men's Miss. Circle, of which 36.30 for work, care Mrs. C. D. Ussher, and 5 for work, care Rev. E. E. Aiken, 41.30; New London, Mrs. J. N. Harris, for school building at Van, 5,000; New Milford, George H. Wright, for pupil, care Rev. G. P. Knapp, 18.50; North Windham, Friend, for Gurun, care Rev. E. C. Partridge, 1; Plymouth, Cong. ch., for native pastor, care Rev. L. S. Gates, 23; Rockville, Union Cong. ch., for hospital, care Dr. H. N. Kinnear, 10; do., Wm. Maxwell, for use of Rev. L. P. Peet, 100; Waterbury, 2d Cong. Sab. sch., Sunday Noon Club, for work, care Rev. James C. Perkins, 7.50; do., do., Miss Kane's class, for do., 7.50, 5,358 11
NEW YORK.—Brooklyn, Immanuel Cong. ch., for work, care Rev. R. S. Stapleton, 21.53; do., Bethesda Cong. ch., for Sivas Normal

School, care Rev. E. C. Partridge, 10; do., C. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; Canandaigua, Cong. Sab. sch., for work, care Rev. L. S. Gates, 59.22; Castile, Sanitarium Miss. Circle, for work, care Miss F. K. Bement, 20; Fishkill-on-Hudson, Miss M. T. Kittredge, for widow in Abbott Home, care Mrs. M. L. Sibley, 30; Geneva, Charlotte A. Lathrop, for hospital, care Dr. H. N. Kinnear, 2; Mt. Vernon, Chinese Sab. sch. of the Reformed ch., for Bible-woman, care Rev. C. R. Hager, 10; New York, D. B. Donchian, for native evangelist, Madura, 417; do., Friend, for Gurun, care Rev. E. C. Partridge, 5; Port Leyden, 1st Y. P. S. C. E., for work, care Rev. H. C. Hazen, 15; Poughkeepsie, Harriet L. Osborne, for Bible-woman, care Miss E. S. Perkins, 2.20; Rochester, Mrs. A. E. Davison and friends, for Okayama Orphanage, 26; Salamanca, Y. P. S. C. E., for work, care Rev. C. A. Nelson, 5; Scarsdale, Friend, for Gurun, care Rev. E. C. Partridge, 5; Tuckahoe, Union Cong. ch., for work, care Rev. T. S. Lee, 37.50; Wellsville, 1st Cong. ch., Lend-a-Hand Circle, for cot in hospital, care Rev. P. L. Corbin, 15; White Plains, Friend, for Gurun, care Rev. E. C. Partridge, 3; ———, Friend, for Sivas Normal School, care Rev. E. C. Partridge, 2, 688 45

New Jersey.—East Orange, Mrs. Blanchard, for pupils, care Rev. E. C. Partridge, 5; Glen Ridge, Y. P. S. C. E., for work, care Dr. F. Van Allen, 10; Lakewood, A. W. Kenney, for school, care Mrs. C. C. Tracy, 25, 40 00

Pennsylvania.—Athens, The Annie Tracy Riggs Memorial Hospital Fund, by Jessie W. Murray, treas., for the Annie Tracy Riggs Memorial Hospital, 141; Norristown, Schwenkfelder ch., for use of Miss F. K. Heebner, 13; do., Allen K. Schultz, for do., 10; Philadelphia, Schwenkfelder ch., for do., 10, 174 00

Ohio.—Marion, Henry Keil, for hospital, care Dr. H. N. Kinnear, 1; New Milford, B. L. Bostwick, for work, care Rev. C. R. Hager, 15; Oberlin, The Oberlin Shansi Memorial Asso., for native helper, care Rev. P. L. Corbin, 62.50; do., Mrs. W. V. Metcalf, for theol. seminary building, Foochow, 10; do., Rev. J. H. Dickson, for pupil, care W. E. Hitchcock, 6; St. Marys, Martha E. Lawrence, for work, care Rev. W. N. Chambers, 25, 119 50

Maryland.—Baltimore, Mrs. J. B. M. Bristor, for orphans, care Miss A. C. Salmond, 298 00

North Carolina.—King's Mountain, Lillian S. Cathcart, for native helper, care Rev. H. S. Galt, 70 00

Illinois.—Chicago, Grace Cong. ch., Mr. and Mrs. Peter Verberg, for native helper, care Rev. H. G. Bissell, 10; do., E. H. Pitkin, toward missionary residence in the Philippines, 200; Elgin, 1st Y. P. S. C. E., memorial offering for Miss Alice U. Hall, for school in Diong-loh, 30; Galesburg, Central Cong. ch., Soc. of the Covenant Daughters, for cot in hospital, care Dr. H. N. Kinnear, 15; Oak Park, 3d Cong. ch., for work, care Miss I. L. Abbott, 3; do., 2d Cong. Sab. sch., toward building missionary residence in the Philippines, 50; do., Frank Kimball, for do., 100; Peoria, Union Y. P. S. C. E., for work, care Rev. P. L. Corbin, 6; ———, Friend, for work in Japan, 1, 415 00

Michigan.—Detroit, Friends, through Rev. W. B. Forbush, for cot in hospital, care Rev. P. L. Corbin, 15; Ludington, Geo. N. Stray, toward missionary residence in the Philippines, 50; Muskegon, 1st Cong. ch., for pupil, care Miss C. Shattuck, 5; ———, Friend, for missionary residence in the Philippines, 1,000, 1,070 00

Wisconsin.—Baraboo, Cong. Sab. sch. Prim. Dept., for pupils, care Rev. G. P. Knapp, 1; Beloit, 1st Cong. Sab. sch., for work, care Rev. T. D. Christie, 24.30; Florence, Harold Rasmussen, for hospital, care Dr. H. N. Kinnear, 2; Kenosha, 1st Cong. Sab. sch., for orphanage, care Rev. J. H. Pettee, 10.25, 37 55

Minnesota.—Duluth, Rev. J. Kimball, for work, care Rev. G. D. Wilder, 5; Lowry, Emma Engebretson, for pupil, care Miss E. M. Atkins, 5; Minneapolis, Plymouth Cong. ch., for work, care Rev. A. H. Clark, 10.50; do., Como-av. Cong. Sab. sch., toward missionary residence in the Philippines, 100; do., Lyndale Cong. Sab. sch., for work, care Rev. T. T. Holway, 20; do., F. W. Lyman, toward missionary residence in the Philippines, 150; do., C. T. Rickard, for work, care Rev. H. K. Wingate, 25, 315 50

Iowa.—Grinnell, Mrs. E. R. Towle, for hospital at Marsovan, 1,000; Sioux City, F. A. McCornack, toward missionary residence in the Philippines, 50, 1,050 00

North Dakota.—Wirch, Mrs. Wirch, for work, care Rev. C. R. Hager, 5 00

South Dakota.—Spearfish, Rev. and Mrs. S. R. McCarthy, for pupil, care Rev. Watts O. Pye, 25 00

Kansas.—Arkansas City, Pilgrim Cong. Sab. sch., for use of Mrs. H. A. Maynard, 8.69; Saffordville, Mrs. Sarah Kempton, for pupils, care Rev. Wm. Hazen, 7.50, 16 19

Colorado.—Denver, Wm. E. Sweet, toward missionary residence in the Philippines, 100; New Windsor, Ger. Cong. ch., for work, care Rev. C. R. Hager, 5, 105 00

Idaho.—New Plymouth, Cong. Sab. sch., for pupil, care Dr. W. A. Hemingway, 20 00

Washington.—North Yakima, Mrs. H. M. Gilbert, for use of Rev. F. E. Jeffery, 50; Ritzville, Samuel Pflugrath, of which 5 for work, care Rev. C. R. Hager, and 5 for pupils, care Rev. G. P. Knapp, 10; Seattle, Plymouth Cong. Sab. sch., for pupil, Anatolia College, 25, 85 00

Oregon.—Portland, Frank M. Warren, for work, care Rev. J. H. Dickson, 50; Sherwood, J. Cowman, for pupils, care Rev. G. P. Knapp, 25, 75 00

California.—Covina, Mrs. O. G. Church, for work, care Miss R. M. Bushnell, 6; Lodi, 1st Y. P. S. C. E., for work, care Rev. F. F. Goodsell, 45; Lordsburg, Wm. Linderman, for native worker, care Rev. C. R. Hager, 35; Riverside, 1st Y. P. S. C. E., for boys' school, Sivas, 25; Soquel, Cong. ch. and Sab. sch., for bed in hospital in honor of Mrs. Callista Atkinson, care Dr. H. H. Atkinson, 25; Ventura, Cong. ch., for medical work, care Dr. S. B. Tallmon, 15, 151 00

Turkey.—Aintab, Armenian ch., for work, care Rev. Thomas King, 30

FROM WOMAN'S BOARDS

From Woman's Board of Missions

Miss Sarah Louise Day, Boston, *Treasurer*

For slates in schools, Chisamba,	7 00	
For work, care Miss E. F. Richter,	10 00	
For work, care Miss E. M. Chambers,	10 00	
For pupil, care Miss Belle Nugent,	5 00	
For work, care Miss M. S. Wiley,	15 00	
For pupils, care Miss E. M. Garretson,	60 00	
For pupils, care Rev. H. C. Hazen,	8 00	115 00

From Woman's Board of Missions for the Pacific

Miss Mary C. McClees, Oakland, California, *Treasurer*

For use of Miss C. R. Willard,	60 00	
For scholarship, care Miss E. S. Hartwell,	10 00	
For use of Miss E. S. Webb,	6 75	
For use of Rev. C. R. Hager,	13 16	89 91
		11,301 51
Donations received in December,		74,396 15
Legacies received in December,		2,522 62
		76,918 77

Total from September 1, 1909, to December 31, 1909. Donations, $223,529.25; Legacies, $30,775.36 = $254,304.61.

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Expense

Illinois.—Oak Park, Belle H. Booth, 5 00